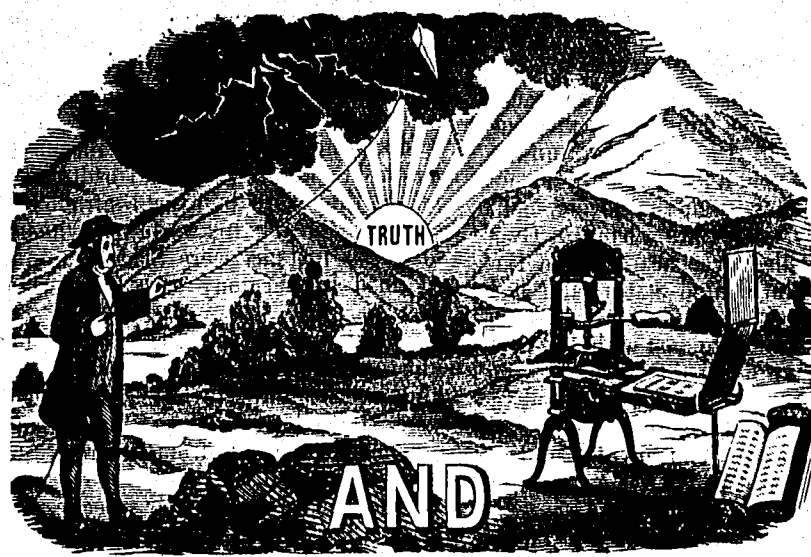


Mind



Matter.

Physical Life—The Primary Department in the School of Human Progress.

VOL. V. {MIND AND MATTER Publishing House, No. 713 Sanson Street, Phila., Pa.} PHILADELPHIA, SATURDAY, MARCH 10, M. S. 35. { \$2.00 PER ANNUM, Payable in Advance; Single Copies Five Cents. } NO. 16.

[For MIND AND MATTER.] MY CREED.

BY C. FRED FARLIN, M. D.

I will foreshadow you my creed;
'Tis ministry to human need;
Drying the stricken widow's tears;
Soothing the tender orphan's fears;
Removing from each crown that's worn,
If possible, the piercing thorn;
And adding to the harmless joy
Of every care-free girl and boy;
'Tis rendering aid, when e'er I can,
To every worthy work of man;
Assisting, as each person should,
The cause of Universal Good;
And urging on each human heart
To act the conscientious part;
'Till honest Faith, and love of Truth,
Becomes the law of Age and Youth;
'Tis turning from the ancient ways,
And living out our prayers and praise;
Not in harsh judging, and severe,
But doing good, and giving cheer;
'Tis placing on the self-same plane
All men, no matter whence they came,
And letting lines of judgment fall
Alike upon them, each and all:
My final creed—all creeds above—
Is giving all earth's creature's love.

Rochester, N. Y., Feb. 23, 1883.

SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

March 3d, M. S. 35.

JOSEPH CAMP or CANBY.
Hulmesville, Penna.

GOOD MORNING:—I see that the work still goes on. With all the excitement, and with all the cares that life seems to bring, individuals do not seem to be willing to give up their investigation of this important truth. What is life? And is it eternal? When in the physical form, I had the pleasure of investigating this subject. I felt a deep interest in having my departed friends to control some organization and give me communications, so that I could not only feel their presence, but hear their voices and enjoy their society in a material sense. But I am here to say that I knew that departed spirits returned and controlled the human organization to express thoughts; and it did me good. But I did not make any effort to grow out of any of my old ideas, or at least any further than it suited me to go. I clung to my early education and surrounded myself according to my old impressions or conditions in life. But I find that it is a truth that does not yield to the laws of men, and is so perfect in itself that men and women must perfect themselves, to grow into harmony with this principle. To-day you see confusion and discord. The hopes of men are almost broken. No one seems to have any idea who to lean on, or in what direction to look. Even spirits return and sometimes mislead the human mind. This is for an important purpose. It teaches individuals to rely upon themselves—to be true to their own inner sense of justice and right. The hopes of men must be in themselves, and when all perfect themselves to a state that is truthful and honorable, no man or woman will have occasion to doubt any of the evidence presented to them. I am not here to make a long speech, but I have been very desirous of giving a communication; and it seems as though I would like to return to old scenes and enjoy my life again, if it were possible under favorable conditions. Joseph Canby, near Hulmesville, Pennsylvania.

ELIZABETH STONE,
(One mile from Riegelsville, Pa.)

GOOD MORNING:—I feel anxious to do something that will lighten the burdens of humanity, and as I see no other way to reach them, I must employ the one that is presented to me. It has been quite a number of years since I left my mortal form and took on spiritual conditions. I made no pretensions to knowledge, nor to any superiority whatever. I was nothing but a plain working woman, fulfilling my mission to the very best of my ability. I belonged to a church, but I find now that I never understood religion as other people did. I lived, or tried to live, a true and honorable life; and I did not expect to escape the consequences of doing wrong, if I committed error. This I find is not the way with a majority of professing Christians. They expect that if they believe in Jesus, that they will be saved, even if they go wrong sometimes. But that was not my belief, or at least I did not feel that way. I was a member of the Lutheran Church, and, as a matter of course, was very ignorant about religious subjects, and as there was no Spiritualism then, I had no idea about it. But I used to have tokens and signs of things; and I understand now, that if I had lived in the mortal form until the present time, I would have been what is called a medium. I have waited and looked on at many coming here and going away. Some seemed to get rid of a great deal of trouble in a very short time. Now, I have been in spirit life some forty-eight years, and I have never been unhappy at any time. The only thing that ever

troubled me was, to leave my children and husband behind; but since then I have been united with my husband, and watched with interest the prayers of each member of the family. And it seems but fitting to say, that at no time in my spirit existence have I known what it was to be really unhappy and miserable. I see a great many circumstances arise in physical life which would cause many people grief, but I see further than that. I see the result of everything that occurs, and it makes me satisfied with the occurrence itself. Maybe I am trespassing upon your time; but I feel so delighted to think that the way is opened for every one to have a knowledge that desires, and that there shall be no more necessity for people being compelled to believe, or connect themselves with any society unless they wish to. I want every one to have the liberty to be themselves, and to allow their aspirations to go in whatever direction they will; because the human mind cannot be controlled by laws or rules made by a body of men. For every one varies more or less, and it would be wrong to press one law upon all; for it seems like showing partiality; and as all are created for a wise purpose—each one fulfilling their destiny to the best of their ability—I have not a word of censure for any one. Even in low grades of society, every act is of use, or at least is the means of moving men or educating them to be wiser or better, although men and women have not been taught this in the past. Individuals cannot help being what they are, and it is not for any one to condemn. It is better to help men up the ladder of progress than it is to shove them down; because on reaching the higher plane they can begin to appreciate the beautiful, and great good is had and knowledge comes upon them. My name is Elizabeth Stone, and I lived about a mile from Riegelsville, Pennsylvania. It has been forty-eight or forty-nine years since I passed into spirit life with fever.

EUGENE SUE.
(The French Novelist).

I hope I will not trespass upon your valuable time. [Oh, no, you will not.] But I am anxious to give a short communication, and perhaps, before I get through, it will be longer than you may really desire. I have been, for a long time, actively engaged in controlling different organizations, and in every step I have taken, I have been astounded at the wonderful influences exerted by mind upon mind—at its capacity to act so thoroughly upon some other organization, or in some other organization, that I do not really understand where this wonderful demonstration is going to end; or when you will get a knowledge of the power of mind, or of one mind acting through different organizations. Now I wish you to understand there are various ways of spirits controlling human organizations. The spirit of the medium is sometimes quietly led away, and some other spirit uses or occupies the organization. Under such circumstances you have some very wonderful communications; but this morning I take hold of the spirit of this organization and mould it to express my thought. That is what I call mind controlling mind. And it is important that individuals should understand this, for there is such a variety of opinions about how an organization is used, or in what manner spirits control and act upon it, that I am desirous that the human family should understand that the most complete method is for the spirit of the medium to be quietly led away from its organization and another spirit occupy it and express thought. One thing interests me very much, and that is, the wonder expressed as to why spirits cannot always give their own names; or find it a difficult matter to do so. Now, in the majority of cases, spirits do not use their own names. They are generally addressed by other spirits by certain names—not those they formerly had. They very rarely speak of themselves by their own names; and when they take hold of a strange organization, that has not been accustomed to hearing the name, they find great difficulty in trying to concentrate their thoughts and bring their own name to memory. For it is something like dwelling in a new house, and not understanding all the ways in and out. Now, all the communications that are given, or thoughts that come up, are sometimes of daily experience, and one brain seems to hold about as much as another. But, when it comes to the name, it is something that must be retained without hesitation, or not understood. I hope my explanation will be understood by you; for the name is not as important as individuals sometimes think, except to give the real identity of an individual. But I have learned long ago, that a sublime thought let it originate from where it will, if acted out or appreciated by individuals, is just as important, if it comes from some unknown mortal, as if it originated from some great mind that controlled and held the masses year after year, before it left the mortal form. And we wish individuals to learn this, that every human organization possesses within itself a power that is wonderful, when once developed. Century after century you have been held in one particular position, and every advance you have made has been by and through fearful struggles; and the present time seems to be one fraught with great anxiety. The changes that are going on around you seem, at the present time, to place one obstacle after another in your path. Friends seem to turn away, and seem to hold you in very little consideration. Many hearts are feeling deeply—feeling that no trust is to be placed in human-

ity; but I say to you, all men are good—all men are perfect in themselves, and it only needs a little further development to produce this wonderful good of which I have spoken. We do not wish people to make outlaws of one another; but we do want them to learn to be true and honorable to one another. And if there is any true attraction between individuals, do not wish them to prevent it. It is not to the detriment of one or the other, for each one has their work to do in life. Each one is necessitated to act by the forces that surround them. And we ask you to learn this one lesson; for in learning this, it will do more to create harmony in the human family than anything else that is taught. For I look upon the subject in this one way, and feel impressed that we have work to do in a certain direction. It is not for me to say that every one must fall down, or follow in my footsteps. For each one, in their various departments of thought, are adding strength and force to every truth that may appear; and each one is compelled by the force of circumstances to present ideas as they receive them, and not as some one else thinks they ought to present them. When men learn this important lesson, the inharmony that exists among them will cease; and this world, that is now full of sorrow and distress, will be a garden strewn with flowers, where every one of earth's children may gather to themselves their own portion and enjoy life according to their own capacity. I do not wish to forget my name, and I do not think I will, for I impressed it upon the mind of the medium when I commenced to speak. My name is Eugene Sue.

MINNIE BALDWIN.
(Formerly of Jersey City, N. J.)

This is a real nice place to come to. [A great many think it is.] I don't think it seems like school, yet everybody comes here to learn something. [Do you not know you are dead?] I thought I was dead, but I find I am not. I saw them bury me. [They only buried your old body. They did not bury you.] Oh, my body was not old! I was young. I was not fifteen. [Indeed! Has it been long since they buried your form?] About five years, I guess. I don't know. We don't do things like you do. It don't seem long, but they say it has been about that length of time. I think it is very nice to come here. Ques. How have you been passing your time during these years? Ans. Oh! I have been having a nice time. It is this way. I had a real nice time; and all the time I felt as if I was turned back; as if I must go back; and I guess this is what I had to go for. I see there are so many who are happy, who are all the time reaching out as if they wanted to find something, and I guess this is what they want, isn't it? [This is what they need, whether they want it or not.] Oh! I know some people who say you must stay away from this place. Maybe I might forget my name. It is Minnie Baldwin, from Jersey City. I had a papa and mama and brother and sister, but they have gone away and I went with them; but I don't know the name of the place, or I would send you there. Ques. Did you know anything about Spiritualism? Ans. Oh, no; I did not. I don't know what I am doing, only I think it is real nice to come here. [You are in a spiritual circle—controlling a medium. Did you belong to the church?] Oh, no; I didn't; but I guess I would if I had staid in the body, because we all went to the Episcopal church; and the man who brought me here says it is a great wonder that they did not get me into it. Ques. Have you met any spirit friends since you went over? Ans. Not many. There are a good many come to me, but somehow I do not know them all, and even if I did know them, the best lady that takes care of us says that it is not best that I should mingle with too many, for it would not do me any good. Ques. Do you go to school in spirit life? Ans. Oh, yes, and I am learning. I don't seem very wise when I come in here; but I don't understand how to tell you all I know, or you would say I had learned a good deal. [I will tell you the object of your coming here. It is this. In passing out of the medium's form, you will go into your spirit condition again, realizing what is before you. That is, that there is no such thing as death, and that there is growth for you in spirit, as there was in the earth form. You will go on increasing in knowledge and the desire to learn, and you will advance just in proportion as you will try to make what you learn useful to others.] I am going to try to do all the good I can. [That is what you were brought here for, to put you in a position to do it. You can tell other spirits the experiences you have had, and they will have opportunities to go on in the same way and derive the same benefit.] I would like to tell you something. It is this way. My teacher says we must never go lower than we were when we came into this new life, but always try to get higher. And after we learn a good many lessons, then they take us among people who used to do real bad things, and we go among them. But we always have somebody to take care of us. That is, so that they cannot make us do as they do. And they see how nice we look, and they want to be so too. I have done a great deal of work that way, and we go among real rough men and women, such as those men that control the medium sometimes. We help make them want to control the medium. I thought I would come and tell you that we were helping you. Ques. Who is your teacher? Ans. Martha Washington is my teacher. She is a good woman.

THOMAS BROWN.

(A member of the Society of Friends, Wilmington, Delaware.)

How does thee do? This is something new to me, but I find that it is not unpleasant; to take hold of some one else, and talk as if you possessed a physical form. Now there is one thing that, to me, seems very mysterious indeed; and that is, that a power that seems to be universal, should be, for so many centuries, undiscovered, and the human mind not permitted to grasp more than a certain portion of it at a time. And when they did grasp that, to have the masses persecute them and crush them into the earth, on account of the knowledge they possessed. I am not finding fault with that all-wise power which brought everything into existence, but we are all of us apt to feel that if we had made the arrangements we should have made them a little different; and as I am a spirit, and controlling an organization to express thought, perhaps it will be just as well, for me, to confine myself a little to the organization which I am using. I am very desirous of having the Society of Friends investigate this subject called Spiritualism. I think they are holding themselves aloof from their own belief, or rather from their own intuitions; for having studied it faithfully for some time, I find that the Society of Friends have made only one little mistake, and that is, that when they are moved to speak, or influenced to act, they call it the power of God, and hold themselves a little above other individuals on account of the forces that use them. Now I have searched long and carefully, and I have never yet discovered any other power but that which the world understands to be God. It makes no difference what name is applied to that force, it is universal; and it is time that men and women should begin to understand, that they are a part of that great power, created or brought into existence to perform an important labor in the development of the forces; and as individuals are dependent upon their organizations and the influences brought to bear upon them, it is high time that they understood themselves, and learned wise lessons from the forces that use them. I am not here as an instructor, particularly, but I am only giving you my ideas, or the way I view these things. At one time I thought that I could tell everybody else just how to do; and I thought that if they obeyed my ideas of truth and justice, that error would cease to exist in the world. But I find that if it had been possible for every one to obey my will, that it would have been the destruction of a universal force; and that is impossible. I am glad that I use an instrument used by forces that were able to control me, instead of my controlling them. When I came here first, I was surprised to see the number of spirits that had congregated in such a small space; and the mystery to me was how each one would use and control the organization to give out their substance of thought to the world. But I have studied this matter for some time. I have had intelligent and ignorant men, women and children, under my observation, and I find that each one falls into their own particular grade of development, or, at least, are able in some way to present their own identity, although sometimes there is a higher intelligence manifested than seems to have belonged to the individual. All spirit identities are intelligent if they have the condition to be so. This power which controls all, and is part of all, is not something that is imperfect and unable to develop its forces, but it contains the germ of perfection and of life, and is a part of that great principle. How beautiful it is for weak humanity to look at the subject in this way! For a few days the storms may sweep over your head, and the gloom seem to be so great that the eye cannot penetrate it. But at last there comes a change, and out of all this gloom you see the shining sun. It gives you strength and power to act, to do the work that nature leads you on to do. I will bid you farewell, hoping at some time to come and be able to give you something of more importance than this. Thomas Brown, from Wilmington, Delaware.

NAPOLÉON BONAPARTE.

(First Emperor of the French.)

There does not seem to be space enough for me here. When I understand that this is demonstrating my power as a spirit upon a human organization, I hesitate; for I know that it is impossible for me to so act upon any organization that I can present to the world my own individuality. But I am anxious—doubly anxious—in some way to come into communication with the world; and this seems to be the only means by which an individual can reach men and women. Therefore I am necessitated to act through this organization, or else not to act at all. Not that I ignore or scorn any spirit or its organization; but I feel I would like to have more power and strength to act. When men undertake to shape the destinies of men, they know not what they do; and it is well that they do not. For could they always look into the future and understand the events that were likely to arise, they would lose half their vigor, and never accomplish the work that they laid out to perform. You seem to be a general battling for the principles which you understand, will eventually make a condition for society to be happy; and there will be no one in the world but who can be benefitted by the principles that you are struggling so hard to put before the people. But in the past, men did not always act in the manner you do. They wished

to possess power to control opinions, and to become, in themselves, a power that the world would tremble at. But you cannot blame men for leading their fellow men into battle, when from early infancy, that seemed to be the only direction in which the mind was bent. I am glad that I possess this opportunity to once more give a few thoughts to men and women. There is one thing I wish them fully to understand, and it is this. It matters not, how many countries they may conquer, or how many subjects they may have, it will never bring satisfaction to the soul; it will never bring peace and contentment, because it is an unjust principle founded and fostered in selfishness; and men to be true, honorable, and good, can never oppress and lead men into misery. This lesson I have learned; and I return to you, asking each one to battle with the tyrant within their own souls, and to battle long and well, till all selfishness is conquered, and the world will then need no conquerors, for each soul will be its own controlling power. I wish for the sake of men and women that I could speak, and give to the world, something more important than this; but to-day I feel that it would be best for me to come, even if I could not do my best.

JOHN BADWELL.
(Scranton, Penna.)

I do not expect to be able to give you anything of very great importance, but I felt very anxious, seeing the others coming and using this organization—I felt anxious to be able to say that I, too, had controlled a medium and spoke to an audience. And as there are many of us that do not understand the law sufficient to do justice to ourselves and the instrument we use, we are only grateful that you give us the opportunity. I heard this said by you: "Ireland may gain its independence, but it will be a long time before the Irish people will have their liberty." Am I correct? [Yes, substantially so.] Well, I say, that it will not be over three years, until Ireland has its independence and also its liberty. And let me ask you: Who would have thought forty years ago that there would be so many people in the United States, who would believe that departed spirits returned and controlled human organizations? Who would have believed that the revolution that has been going on could have been as it is? Ireland is in a condition to be acted upon by invisible forces, and the superstition and error of the past is likely to be lifted from its people; and that is the only way in which it can gain its independence and know liberty. Creeds, in a short time will become things of the past, and innocent little children will wonder at what they were. To-day, you have knowledge enough to know that creeds held you, almost, in the hollow of their hands—causing you misery and sorrow, simply because you wished to promulgate an important truth. If you would fold your hands, and not make any effort in the direction of progress, they would not really know that you existed. But to-day the whole world is in arms, one with another—one trying to hold on to old ideas, and the other trying to put the truth, as it is, before the people. This thing is now coming to a crisis, and the question is to be settled, whether men shall have liberty to be themselves, or whether some conservative mind is to hold all the progressive thought in subjection. This is the time and period of wonderful events. Let each one of you bring your minds into such a condition of positiveness, that you will throw out the element of liberty from your souls, and not be the means of retarding the growth of humanity. You have worked long and well, and received persecution without a murmur; and as the hours roll on, each difficulty is overcome; but you are looking forward to new events, and do not see the way to overcome them. That power which has controlled and used your organization, is shaping out the destiny of men, and it will be a condition of peace, contentment, and good will to men. This is not an idle prophecy. If you were left alone, without intelligent influences around you, you might perhaps go on battling century after century; but men and women have gained knowledge and wisdom enough to know how to apply a perfect system, and the result will be satisfactory to them. John Badwell of Scranton, Pa., formerly of Ireland.

THEODORE TETTERMEYER.
(Near Danville, Penna.)

I guess I have changed my mind a little, for I did not mean to come in here; and I would like to know, Mister, how you would do if these folks were determined to make you change your mind. There is only one way for us to get back, and that is by taking hold of somebody, and it don't make any difference whether you like to do so or not, you will have to speak to get very far in the right. But I don't want people to think we must be sad, by no means; only it helps individuals along. But it is not a mourning bench help. I am a Universalist. I believe in everybody being saved. I used to think I certainly would be happy; but I found out a little different about that. I tell you where the difference comes in. If you transgress a law you will have to suffer; but that don't make any difference. I am in here to have a little chat with the friends. I feel glad that so many people begin to have a little interest in this subject. I find that I am not done working yet. I have got a good deal to do; and I find that if I did believe that all men are to be saved, there are a great many who have not got that far. Then I want you, Captain, to rope them in; and if the world don't sing "glory hallelujah," it won't be any fault of mine. Then as to this prophecy, I see all these things are going to happen. I don't claim to be smart, either; but you need not think the priesthood will get any credit, because they will fight against it until the last moment, simply out of selfish motives. I do not expect to gain anything out of it, as it is. But I am here to say that all men are happy, when the spirit leaves the body. If they are unhappy in the form, they are about in the same condition in the spirit life, until they get knowledge enough to grow out of this disagreeable condition of things. And spirit life is not very different from material life, only you have not got a material form to care for. It is only by coming through this kind of a machine that you can get out of that condition of thinking that you are unhappy. I want to see this thing done, because I don't want any more misery in the world than is necessary. I guess I am about done. I cannot think of anything else to say. Theodore Tettermeyer. I lived near Danville, Pa.

THE CHIEF OF A BAND OF GYPSIES.

I come in here to represent a class of people that have not been in the habit of frequenting your circle. Not that they do not understand the principles you advocate, and do not desire in some way to assist in the development of the human family. They are a band of Gypsies, who have travelled over nearly all of Europe, and also over the United States; and as I represent that body, or that kind of force, I wish to say to you that we come to you with the best of motives. [We have no doubt of that.] We come here because we see that you are about in the same condition that we were, while we inhabited our mortal forms. You are not understood. Neither were we. And it seems that the world has got into an idea that if they see anybody a little different from themselves, they must conclude that they are not all right; because they do not obey certain laws which they consider of vast importance. And it is through pure sympathy and a desire to aid you in your earthly work, that we come here to say to you, this morning, that we will put our forces to work in the direction that seems the best. By that I mean, that one person who has urged you to enter upon this work, and has sustained you by advice and assistance, when possible, will control us and give us an idea how to approach. We are under his control, you may say, entirely; not that that makes us slaves. But we are all working for one great end; and we are willing to abide by the wisdom of one who seems to possess such universal knowledge—knowing that he will in the end work out what he has promised. I will say to you, that so far as I can see and understand, there is to be a wonderful revelation among men. I do not say that it will be to take up fire arms, and for men to shoot one another down; but I think the struggle will be harder on account of the burdens men will have to bear—each one trying within themselves to assert their power, or, at least, some earnest individuals striving to make men and women be themselves; while others, holding on to old shackles, will make super-human efforts to bind them on others, wherever it is possible to do so. But we are with you, to give you strength, and aid you in accomplishing this important work. Help all men—leave no one to suffer from the tyrant's hands. [Please give the name.] I will call myself the Captain of an Egyptian band. Ques. Were the Gypsies in their origin all Egyptian, or were they Arabic or Moorish? Ans. There were two classes of them. I would call them clans. Two peoples, each of them imbued with the same ideas, yet a little different, the same as you will notice in the different states of your country. There is a difference in the modes and manners of these people. Ques. Has their origin ever been definitely settled? They have been supposed to be the same as the Basques in the mountain regions of Spain. But what their origin was no one seems to be able to trace, can you tell us? Ans. There are men that can trace it, and who will trace it some time for you. I am unable to do so, because I am of later origin, and am, as you might say, the fruit of an old tree. I mean our band is the fruit of an old tree. I believe I have given you this morning all that it is possible to do. [We assure you it is most gratifying to us to know that your are in sympathy with this work.] You are attracting a great many forces around you, and it is not always of a kind that is most approved of by society; but yet, it is of a kind that possesses power, and that understands what real liberty is, never having been controlled by any of the rules or regulations of popular society.

Report of Convention of the Lake Shore Spiritualist Conference.

Editor of Mind and Matter:

Having been elected Corresponding Secretary of the Lake Shore Spiritualist Conference, it becomes my duty to report, for the benefit of Spiritualists at large, our work.

Taking it all in all, it was one of the most earnest meetings of workers in Spiritualism I ever attended. Inclement weather, or something else, kept many away who had promised to attend, but their numbers were made good by the presence of others whom we did not expect. The best of all was, the number of those present who meant business.

The meeting was promptly called to order Saturday at 10 A. M., by Moses Hull, who, after a few opening remarks, called Mr. P. D. Bryant of Harbour Creek to the chair. Mr. Sidney Kelsey of Erie was made Recording Secretary; committees were appointed, and business was commenced.

A permanent organization was formed by electing Mr. W. H. Saxton, of Erie, President; Mrs. Chaffee, of Corry, and Mrs. Fenner, of Linesville, Vice Presidents; Sidney Kelsey, Recording Secretary; Mrs. Mattie E. Hull, Corresponding Secretary, and Capt. A. T. Marsh, of Erie, Treasurer. Our plan of organization is very much after the one adopted by the Iowa State Conference.

Among the speakers who addressed the meeting from time to time, were Mrs. Anna Kimball, of Dunkirk, N. Y.; Rev. A. H. McMaster, of Linesville, and Moses and Mattie Hull, of Erie. Their speeches were eloquent and earnest, eliciting interest and often applause from the audiences, which increased in numbers from first to last, during the meeting.

Several good mediums were present, among whom were Mrs. M. J. Clark and Mrs. H. C. Nick, of Erie; Mrs. Carrie E. Twing, of Westfield, N. Y.; Ellsworth E. Keenan, of Linesville, and Mr. and Mrs. Chaffee, of Corry.

Mrs. Chaffee read a fine essay Sunday afternoon, which had been prepared in the hall during the meeting. In the interim between the meeting on Sunday, Mrs. Twing held a circle in the hall. "Ichabod," in his peculiarly droll way, said many good things, and in his personal communications gave several tests.

On Sunday night, Moses Hull undertook the work of exposing Charles Garner alias Stuart Cumberland, who has recently held forth in the Opera House in this city. He came per invitation of the opposers of Spiritualism, including leading church members, clergymen, and scientific (?) men. Never did Mr. Hull do a more thorough work than on this occasion. Mr. Cumberland's falsehoods were nailed; his allegations concerning Slade were proven to be malicious misrepresentations; while his tricks, when made to compare with genuine manifestations, were as brass compared with gold. Mr. C.'s record as an exposé, at times, of Modern Spiritualism, at others, as an avowed believer in the same, was held up before the audience in such array that every candid, intelligent person must have been convinced

he was a man devoid of principle, and that no particle of integrity entered into his composition. Mr. Hull quoted from Zollner's "Transcendental Physics," and other works bearing upon Slade's mediumship, all of which told badly on Cumberland, as they were in exact contradiction to his charges concerning this world-renowned medium, and in no instance were Slade's manifestations performed in harmony with Cumberland's methods.

The hall on this occasion was crowded, many being compelled to stand, yet perfect order was maintained from first to last. At the conclusion of Mr. Hull's lecture, Mrs. Kimball gave a few psychometric readings from the rostrum, which were well received.

In addition to the regular speeches, every session was opened with a conference. Preceding the Sunday evening session, the friends held a "Fact" meeting, which proved highly interesting to the audience.

On Monday night, following the Convention, the Erie Society held a sociable, which proved in every way to be a grand success.

Hoping that the Spiritualists throughout the country may feel encouraged at our success as the Lake Shore Conference, I am as ever,

Yours for the work,
MATTIE E. HULL,
Cor. Sec. L. S. Conference.

Since my last I have attended another seance of Mrs. Reynolds', and saw unmistakable proof of materialization. She sits in a corner of the room where the walls are plastered and papered, and there is no possible chance for any confederate to enter. Before she passed behind the curtains, that is, while sitting in front of them for entrance, a form appeared behind the curtain, which could have been nothing else than a materialized one. Little Effie and Mr. Gruff had their usual talking, test giving, singing, etc., and two or three spirits were fully recognized.

A new manifestation to me was the appearance of a nurse girl and a baby in her arms that was a real live one, for she brought it out near several of the sitters so we could see its features and its motions distinctly. It would twist around, baby-like, to look at the light and smile with apparent delight. This one manifestation under all the circumstances, was enough proof that it was a materialization. The nurse-girl is much smaller than Mrs. Reynolds, and there was no possibility for Mrs. R. to have taken a baby with her into the corner, and none was there beforehand.

I would like to take J. C. Bundy with open eyes (but manacled hands), to see some of these positive demonstrations of his slanderous misrepresentations. Bundyism will find its Waterloo in due time, when Truth is triumphant.

Yours fraternally,
DEAN CLARKE.

Mrs. Elsie Reynolds' Seances.—The Work of Her Noble Spirit Band.
17 Fourth St., SAN FRANCISCO, Cal.
February 27, 1883.

Editor of Mind and Matter:

DEAR SIR:—Please find enclosed post office order for two dollars for the continuance of MIND AND MATTER. I also take pleasure in sending you a spirit communication from Mr. William Bird, (one of the controls), given through the mediumship of Mrs. Elsie Reynolds, at a seance held at the residence of Mrs. Sleeper, 334 Tremont St. Mr. Bird wrote the communication in materialized form, and in sight of all present.

Friend Roberts, I like the truth, and know no other master. I have investigated materialization through the mediumship of Mrs. Reynolds and Mrs. A. B. Souther, honestly and truly. I have been a member of their weekly and private circles for the last two years, and have found no fraud. Our circles have been held under the most positive test conditions, such as padlock and key; paper posted across the door and door jamb, privately marked; plastered closet with only one door, one corner of the room with plastered walls with a small curtain hung across. In all cases the investigators sitting in a circle around the doorway of the cabinet.

Under these test conditions I have had sittings alone, at which I have been entertained for an hour at a time by my mother, two brothers, friends, and schoolmates. Some of them I have not seen for thirty years, yet they made themselves known to me without a shadow of a doubt, while materialized in full form and with physical force. And I assure you I had a social good time. Some of them dematerialized and materialized in my sight. Under the same conditions, I have seen a great variety of materialized forms, talked with them, heard them sing, whistle, dance, and play music.

Friend Roberts, having some experience, and knowing the truth of the cause you so nobly defend, and assist the spirit world to give to poor misguided mortals evidence and proof of spiritual existence and the immortality of the soul; I can appreciate the spirit communications published in MIND AND MATTER as a source of great pleasure and knowledge to me.

Your friend and well-wisher,

U. B. THOMAS.

COMMUNICATED ANSWER.

My esteemed friend Mr. Thomas:—With great pleasure I comply with your request, and will briefly answer one of your very suggestive questions, and I can assure you it opens up a field of thought and experience almost limitless in extent. I am at present, in connection with others, engaged in bringing to completion answers to yours, as well as other questions, handed my medium, and will call your attention to such answers as may then be given.

Ques. What is your system of government in spirit life?

Our system of government is founded, first of all, on the divine principles of love, justice and mercy, and this system is and always has been perfect in itself. All details and its practical workings are in the hands of a select body of spirits, who are qualified through study and experience to properly administer justice wherever needed. No dead line, marks here the boundary between what is termed heaven and hell by the evangelical church. We are obliged to throw certain restraining influences around those unhappy ones who enter spirit life with hearts full of bitterness and sin, and thus render them powerless to injure those near them in spirit life. No prison walls or foul dungeons are needed with us; no manacled unfortunate subjects of crime are dragged by officers of the law before corrupt tribunals and callous judges. Yet there are spirits

so debased and steeped in sin and misery that they are powerless to rise above the surroundings of earthly associations, but hopelessly, aimlessly wander on until our commissioned workers in this glorious cause; arouse the dormant faculties of goodness inherent in every human heart, however darkly shadowed by sin, and take these awakened spirits by the hand and point out the road to future happiness and progression, when the beautiful flowers of hope and promise bloom by the way side.

The mighty sources of all our governing power cannot be fathomed by mortals or spirits, it is immeasurable in height, unfathomable in depth, boundless in immensity, and you can catch but the faintest echoes of its everlasting justice and tender mercy.

W. BIRD.

Spirit Answers to the Questions of J. W. C.

The following letter will explain the nature of the Spirit answers in question:

SAN FRANCISCO, Cal., February 23d, 1883.

MR. EDITOR:—The questions in brackets, in MIND AND MATTER of February 10th, to which answers were requested for publication was read to our circle just prior to its opening on this, Friday evening, with a request that Spirit Doctor Charles Morris, Mrs. Souther's control would answer them when materialized before us. He did so, and wrote the enclosed in the presence of all.

Respectfully submitted,

P. H. JACKSON.

"Ques. What are the component parts of the mind."

"Ans. The qualities of intellectual capacity; and upon the quality of the component parts of the brain depend the power and measure of the mind."

"Ques. What are the component parts of the brain?"

"Ans. They are simply the lobes or organs which fill the cranium of intellectual beings, and by their size and quality outline the mental capacity of individuals."

"Ques. What produces thought?"

"Ans. It may be considered a simple question and answered accordingly; or it may be classed with questions, such as have no direct and satisfactory solution. Everything we see, hear, taste, or feel, produces thought. The question: What makes a feather fall to the earth? is answered easily. "The attraction of gravitation." But what makes gravitation? The determinate powers of nature have thus arranged it. This is all we know about it, and all that can be said in answer to the question."

"Ques. What is life?"

"Ans. Life is the incomprehensible etherial essence of motion and material existence. The omnipotent electro-vitalizing, inherent element in every original body."

"Ques. Analyze soul or spirit?"

"Ans. Soul or spirit, is the capacity to be, to feel, to think, to act and to enjoy, independent of association with material existence. It is life unencumbered with law controlling organic matter."

[We confess that we fail to understand the force of any of the answers that have been sent to us, as solving the questions propounded by J. W. C. A moment's reflection sufficed to satisfy us that all attempts to solve those problems, now, would be as futile and unsatisfactory as have been all similar attempts in the past, and hence declined to waste our time in attempting to answer them. Some of our correspondents have thought themselves qualified for such an undertaking, and the result is before our readers. If they are any wiser for what has been written upon the subject, we are happy; if they are not, we cannot help it. We have done our part towards enlightening them and must there leave the matter. We do not feel that we need publish any more upon the subject, to show our desire to promulgate knowledge in relation to the mysteries of mind.]

Can Any One Answer?

DEAR SIR:—Some three years ago, when I was passing through Providence, being taken sick, I was advised by a friend to call in a "powerful healing medium," and was recommended to see a Mrs. Hoyt. I think her name was Belle Hoyt, who resided there at the time.

I was then a thorough skeptic and ridiculed the idea; but as I got worse, and the most skillful physicians did me no good, I yielded and consented to try what potency there might be in mediumship.

The lady came, hardly looked at me, and I am sure did not see my features, and could have known nothing of my antecedents, as I was a stranger and had no acquaintances at Providence, and was known only to one business customer.

Yet this lady shut her eyes, and in a few minutes told me my ailment, how it had been brought on, and prescribed a remedy, which adhered to, completely restored me to health.

I went to Europe on business, and when I came back, after a twelve month's absence, on my first trip to Providence, I sought to find and reward this lady. I sought her in vain, as my former acquaintance was dead, and no one could tell me the lady's whereabouts.

As I am to sail at once for several months' absence in Europe, and have not been able to find her address, I will take it as a favor if any one of your readers who know where she is will notify me, to the care of the American Exchange, Charing's Cross, London; and if I can offer no other reward, I can at least add my testimony to those of hundreds of others who have been benefited by her spiritual gifts (if she is still living), and attest the power of her, if not untaught, at least not earth-taught medical skill.

I desire to add that this lady told me of my past life and prophesied several events which have since come true, although at the time there seemed to be no probability that they could be realized.

Some of these prophecies, I am bound to add, were of a commercial nature, and I profited by them. Yours, truly,
GEORGE K. MABSTON.
New York, 1882.

We will continue our offer to send the paper to clubs of ten for one month for one dollar, and we hope all those who are interested in promulgating the truth will avail themselves of this offer and send in their clubs.

EDITORIAL BRIEFS.

WM. H. EDDY is holding seances, with good success, at 254 West 17th St., N. Y. City.

A. W. S. ROTHERMEL can be addressed at present, at 137 Prince street, Brooklyn, N. Y. Engagements solicited.

DR. B. F. BROWN wishes to inform the public that all letters should be addressed to 713 Sansom street, Philadelphia, Pa.

PIERRE L. O. A. KEELER, will hold seances and give sittings daily for independent slate writing. Address for present, Washington, D. C., Post-office.

WE would call the attention of our readers to the call for aid by Horace M. Richards, as we are personally acquainted with the justness of his appeal.

JAMES A. BLISS, magnetic physician and developing medium, has removed to 168 Harrison Ave., Boston, Mass. Sittings and treatments daily from 10 A. M. to 5 P. M.

THE lecture advertised last week as to be given in the editorial rooms of MIND AND MATTER, by J. Madison Allen, on Saturday evening, March 10th, is, for reasons satisfactory to himself, indefinitely postponed.

MIND AND MATTER is kept constantly on hand at Rush's news stands, Eighth and Race and Franklin and Vine streets, as well as at the post office news stand and the Central News Co.'s corner of 5th and Library streets.

FRANK T. RIPLEY informs us that he will soon start for the East, and will stop off, en route, to give lectures and tests from the platform. Any societies or persons desirous of obtaining his services (which will be made reasonable), can obtain information by addressing him at Room 24, Exchange Block, Indianapolis, Ind.

MR. F. O. MATTHEWS holds circles every evening except Wednesday and Saturday evenings at his residence 1223 South Sixth St., Philadelphia. Admission 15 cents. Private sittings daily from 9 A. M. to 6 P. M. Terms \$1.00. Mr. Matthews also keeps MIND AND MATTER on sale at his house, and will also take subscriptions for the same.

GEORGE R. MOORE wishes us to inform the patrons and subscribers of *The Mediums' Friend*, that the publication of that paper has been suspended with No. 24. It is his intention to resume on or before June 1st, 1883. All communications in reference to the same can be addressed to George R. Moore, 217 East Washington, St., Room 14, Indianapolis, Ind.

WE would call attention to the advertisement of Mrs. Stoddard Gray and her son, De Witt C. Hough, of New York City, who are holding seances for full form materializations, at their residence, 339 West Thirty-fourth street. We have strong testimonials to the interesting and instructive nature of these seances, which we will publish as soon as we can find room for them.

DR. WM. B. FAHNESTOCK, Walhalla, S. C., has on hand about 200 copies of his small work upon "Statuolence and Its Uses," and makes the following generous offer. Any person sending him one year's subscription to MIND AND MATTER, and one 3-ct. stamp, he will send them the book post-paid, and MIND AND MATTER for one year. Address, Wm. Baker Fahnestock, Walhalla, S. C.

PERSONS who have subscribed for MIND AND MATTER through Charles E. Watkins will please inform us, as he writes us he has lost their names and address. We will promptly send them the paper for the time subscribed for, on being informed as to the particulars. Mr. Watkins has made no return to us of either names or money, but that will make no difference, so far as the friends who have subscribed is concerned.

DR. BATES will deliver his second lecture before the Second Association of Spiritualists of Philadelphia, at Thompson Street Church, between Front Street and Frankford Road, on Sunday evening March 11th. Subject.—Matrimonial Errors, for Men only, no boys under 18 years of age admitted; to be followed by his third lecture, Sunday evening, March 18th, for women only. Seats free.

WE ask our friends everywhere to send us the names and address of any persons whom they think would take an interest in our publication, and we will send them sample copies at once. The spirit communications that are appearing in these columns from week to week, are worth more than money to those who duly understand the value of spirit teaching concerning the varied experiences of the spirit life.

DR. B. F. BROWN, of Lewiston, Maine, clairvoyant, test, trance and healing medium, has taken rooms at 252 Franklin St., Philadelphia, Pa., where he will receive patients to treat. Give clairvoyant test sittings and hold developing circles. Patients visited at their residences if required. Also treated by mail. Accommodations for patients visiting from out of the city. One of his principal phases is the treatment for obsession, his guide (Dr. J. Bonney) having had remarkable success, through him, in the treatment of such

cases. We advise all who are afflicted in such a manner, to call on or consult with him. Testimonials can be furnished of the many remarkable cures which have been effected through his organism. Office hours 10 A. M. to 8 P. M.

DR. ABRIE E. CUTTER of Wicket's Island Home is giving a course of lectures to the ladies of this city upon Physiology and the Laws of Life and Health, in City Institute Hall, eighteenth and Chestnut streets. She is also treating patients at 1107 Girard Street, where all letters can be addressed during her stay in Philadelphia. She expects to return to the Island Home early in June. Arrangements can be made with those who wish to visit the home to regain health, or for those who wish to develop their spiritual gifts. One of the best materializing and test mediums in the country is expected to be at the Home during the summer for the purpose of making conditions for the spirit world, to experiment and do whatever they may be able to do, when their directions are fully executed, as they will be as far as possible the coming season. The Electro-Medicated Amulet and Belts can be obtained of Mrs. Cutter, while in the city, or will be sent by mail from E. Wareham, Mass.

THE Northern Wisconsin Spiritualist Conference will hold a four day's meeting in Spiritual Hall, Omro, March 29th, 30th, 31st, and April 1st, 1883. Features of the meeting: Dr. Henry Slade, of New York City, the wonderful slate test medium, will be at this meeting. Noted speakers engaged: Mrs. H. S. Lake, of California; Judge E. S. Holbrook, of Chicago. A fine guitarist is expected to assist the vocal and instrumental music. Friends, improve this opportunity of listening to this array of talent, and of witnessing the wonderful phenomena that takes place in the presence of Dr. Slade. The meeting will commence on Thursday evening, by Dr. Slade giving his experiences as a medium. Prof. Lockwood will give a lecture on the "Eternity of Matter," some time during the meeting. The thirty-fifth anniversary of Modern Spiritualism will be observed on Saturday, March 31st, by appropriate exercises. Reduced rates at Hotel. Usual courtesies by the Omro friends. Wm. M. Lockwood, President; F. Howard, Vice President; Dr. J. C. Phillips, Secretary. Omro, March 24, 1883.

Spiritualism in Terre Haute, Ind.—Mrs. Stewart and Mrs. Hurst's Seances.

TERRE HAUTE, Ind., Feb. 1st, 1883.

Editor Mind and Matter:

DEAR SIR:—I thought I would write you a few lines to let you know how Spiritualism is progressing in this place. I arrived here the 22d day of December, last, and have been here now over four weeks, attending the public seances, and occasionally having a private seance, of which I have had eight, and have attended some twenty-four or five public seances, and can say that I have seen a great many of my friends, and some of them several times. I find that the oftener they come, the stronger they can come, and the longer they can stay out in view, and the louder they can talk. Some of them can now almost talk out loud; at least so as to be heard distinctly in all parts of the room, at the public seances.

An old grandmother who passed over to spirit life some sixteen years ago, at the age of one hundred and nine, has come some three or four times, and after conversing with her for a few minutes, in the cabinet, I would lead her out on the rostrum, and introduce her to the audience, and she would shake hands with all who desired, and talk all the time in a loud whisper. Also some of my other friends and relatives have done the same at different times.

At three private seances held at Mrs. Emma Hurst's, 401 1/2 Ohio Street, one of my brothers who passed to spirit life four years ago last Christmas Eve, he having been a good musician, came and played some music for me on an instrument that he called a celestia, it being a stringed instrument with keys, and played something similar to a piano. It being small, he could hold it in his hands and play. At the same time he has played something over twenty pieces of music for me. He would play two parts to each piece he played. On one occasion he brought it out and placed it on my head and played it almost as loud as a piano. He played "Home, Sweet Home," "Star Spangled Banner" and "Hail Columbia," with the variations. He also played some quick pieces. At times the music would seem to be right in front of the cabinet, and then it would seem to recede back until we could scarcely hear it, and then again it would come up to us again. I thought it the most lovely music I ever listened to—so soft and sweet—and yet it was loud and plain, and every note distinct and clear. This same brother came out on three occasions in the dark seance room, with an illuminated light as large as the crown of a hat, and he would hold it up to his face and we could see every feature as plain as if in earth life. He would show also his hands. He, as he said, had his vocal organs materialized, and he would talk to me in quite a loud voice, giving me a description of the spirit world and of his occupation, etc.

I would say that Mrs. Annie Stewart, on account of sickness in her family, has suspended giving private seances for a time, and only occasionally giving a public seance. I have been boarding in her family ever since I came here, and mingle with the household, and have had all the opportunity any one could ask for, in watching her every move.

The seance room is our sitting room, and most all the time there are there from four to six boarders coming from as many different States. They are coming and going all the time, but generally stay from one to two weeks. I can say that in all the time that I have been here, I have never seen or detected anything like fraud; have examined the cabinet frequently, and often set it in for an hour at a time. I have seen hundreds of spirit forms come out, or show themselves at the door, and nearly all were recognized by their friends.

On two occasions, since I have been here, I

have seen seventeen forms come out. I think New Years Eve was the grandest affair I ever witnessed. The table was spread with cake, fruits, such as oranges, apples, grapes, and with candies, etc. Minnie, the control, materialized, came and cut the cake, and materialized wine and passed it around to all, nearly fifty persons being present. It was as nice wine as I ever tasted. At two different times the wine was passed; then other spirit forms came out and passed the cake, candies, etc. The seance lasted from seven and a half o'clock in the evening until after twelve.

I can say in all candor, that Mrs. Stewart is a genuine medium of great power, both for materializing and physical manifestations. I have also witnessed her phase of independent slate-writing, while sitting by the window, and the bright sun shining in the room, to good satisfaction. I have also seen her wave her right hand in the air with the index finger extended, and in a few moments a slate pencil would be formed on the bell of her finger as large as a grain of wheat, and then her arm would be controlled to write a message for some one in the room. I received a communication from one of my brothers in this way, and this was done in the presence of several witnesses, and in the bright sunlight shining in the room. Others also got communications in the same way. Also a lead pencil was formed in the same way, and with it there was written on paper, a communication for a gentleman from Evansville, Indiana, and after the writing, he secured the little bit of pencil that was left and took it home with him. All I have witnessed in this phase was in the broad light of day, and without Mrs. Stewart being entranced; but on the contrary she would laugh and joke all the time, notwithstanding Dr. Harry Powell's wonderful phase. As I understand it, he has to be entranced in order to produce this phase of writing, and that while he is thus entranced, he is a horrible sight to look at. Though not doubting his mediumistic powers, etc. I would say that Mrs. Emma Hurst is an excellent medium for materializations, as I have had some ten private seances at her house, and have had satisfaction every time. I have witnessed enough while here this time, which if written up, would fill one of your papers full. But enough for this time. I must say the committee, Messrs. Dr. Pence, Hook and Conner are gentlemen in every respect, and are trying in every instance to entertain and make it pleasant for all that come to investigate this philosophy, with their explanations to them of the laws, etc., under which this phenomenon occurs. This has been a most enjoyable visit to me. If you think this worthy of publication, insert it. I expect to leave for home next week. My home is Hart, Oceana Co., Mich.

Yours for truth, J. N. CAMPBELL.

Strong Testimony.

AVILLA, Noble Co., Ind., Feb. 29, '83.

Editor of Mind and Matter:

I wish to add my testimony in relation to the efficacy of the "Pad" prepared by Dr. J. Bonney, through his medium, Dr. B. F. Brown. Some six months ago I sent for one of the "pads," and have been wearing it ever since; and firmly believe this noble soul (Dr. Bonney) has snatched me, as it were, from an untimely grave, and saved me from the enemies that sought my destruction.

Brothers and sisters, Spiritualists and mediums, you who are persecuted for truth's sake—you towards whom dark clouds are looming up mountain high, and seem to threaten your annihilation—send at once and secure a "pad," and become a member of this class of beneficent spirit workers. If you are afflicted with disease of mind or body, send at once and try the good Doctor's remedy, and my word for it, you will never regret having done so.

If you are mediumistic, and wish to become fully developed, the good Doctor will aid you in this also. By wearing the "pad," you are put in rapport with this noble band, and they know the separate needs of each one and apply their remedies accordingly.

For the sake of humanity,
Mrs. S. E. BUELL.

39 Fair Street, New Haven, Conn.,
March 2d, 1883.

Editor of Mind and Matter:

I am making arrangements for an extended tour through the West, and would be pleased to hear from parties in any part of the West, who would like to secure my services, either as medical and business clairvoyant and healer, or trance speaker on subjects from the audience. Will make arrangements to stop off at any place where my services are desired, for moderate remuneration. All letters can be addressed to me as above.

Yours for truth,
J. WM. VAN NAME, M. D.

Will C. Hodge, Beloit, Wis., writes: "As I am satisfied that my subscription to MIND AND MATTER has expired, find enclosed necessary funds for continuance. I would not willingly do without the paper for any price. Let those who want a new church, have one, and, in the meantime, let Spiritualists work for Spiritualism in the only way in which they can successfully do so, by striving to make conditions whereby spirits can demonstrate the truths of Spiritualism. I consider the communications in MIND AND MATTER worth the price of subscription, and am sincerely glad there is one paper working for Spiritualism, and has back bone enough to stand erect without Jesus or any other man to lean upon.

Judge A. Hammond, Hot Springs, Ark., writes: "Enclosed please find \$2 for another year. Your paper grows better and stronger all the time. Your spirit communications are deeply interesting to me. I have long wanted something that would add more to our stock of knowledge. The source is in the spirit land, and when a channel is opened, no doubt, the earth will be flooded with light. Our friends are as anxious to bless us as fond parents are their loved children. The past of our world is all known there, the history of all our religions, and states, and men, instead of studying the "Fathers," that lived in such times, or "Traditions," or meager histories for light, why cant the world look for light and wisdom where alone it is to be found, and prepare the way for its coming! Yours is a grand work in that direction.

Mrs. A. C. Kenyon, Eau Claire, Mo., writes:—"Your postal received, informing me of the expiration of my subscription of MIND AND MATTER. Inclosed please find three dollars for the paper another year to my address; also six months to

the address of Samuel Sherman, Petersburg, Va. I intend to have the paper as long as it is published. It is the Saviour of Spiritualism, which would ere now have been crushed under the heel of the oppressors of mediums, were it not for your indomitable courage and perseverance in combating the enemy. I pray you will continue to be fortified by your faithful guides and encouraged by all true Spiritualists; and blessings fall like a continual benediction upon your head."

The Free Thought Directory.

But few seem to understand about the Free Thought Directory. Twenty-five cents is charged for the first insertion of a name, after that it is published in every issue free. I want the name of every out spoken Liberal in the United States and Canada, on those terms.

H. L. GREEN,
Salamanca, N. Y.

Dr. Dobson's Liberal Offer.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer to any person sending me \$1.25 and two 3-cent stamps they will receive MIND AND MATTER for six months, and I will answer ten questions of any kind and examine any diseased person free (by independent slate writing). Send lock of hair, state age and sex and leading symptoms.

Maquoketa, Iowa. DR. A. B. DOBSON.

SEND ME ONE DOLLAR BY MAIL.

And I will send you five boxes of my Anti-malarial Liver Renovator Pills. They never fail to kill all forms of malarial germs, purge the liver, cleanse the stomach, clean out the bowels, and kill every vestige of poison in the blood.

Address: W. PAINE, M. D.,
250 S. Ninth Street, Philada., Pa.

Mrs. Stoddard Gray, and son, Dewitt C. Hough, hold seances for full form materializations, and answer written questions, Sunday, Monday, Wednesday, and Friday evenings, 8 o'clock, and Tuesday afternoon, 2 o'clock, at their residence 339 West 34th street, N. Y. City. Admission, \$1.00. Private seances by appointment. 5-19

MRS. JAMES A. BLISS,

Materializing Medium. Seances every Sunday, Tuesday and Wednesday evening, at 8 o'clock, and Sunday afternoon at 3 o'clock, No. 39 East Newton street, Boston, Mass. Mr. Bliss's Developing Circle Monday evening. Private sittings Mondays, from 9 A. M. to 6 P. M.

Special Notices.

SUNDAY FREE MEETINGS at 213 West Madison Street, Chicago, Illinois, in the afternoon, 2 and 3 o'clock.

ELLEN M. BOLLES, Eagle Park, Providence, R. I., will answer calls to lecture, wherever her services are desired.

MIND AND MATTER can be obtained in Chicago, at the book store of Pierce & Snyder, 122 Dearborn street.

Mrs. Lizzie S. Green, clairvoyant, trance and materializing medium, 309 Longworth Street, Cincinnati, Ohio.

DR. J. H. RHODES, clairvoyant Physician, has removed from 505 1/2 North 8th street to 729 Noble street, Philadelphia, Pa.

WE do not keep any books on hand for sale, but we will order them at publisher's lowest prices for any parties desiring us to do so.

CHARLES G. PAGE, 338 W. Randolph St., Chicago, Ill., gives public seances Sunday, Wednesday and Friday evenings. Private Sittings daily.

DR. ABNER RUSH, magnetic healer, is permanently located in Santa Barbara, California. The powers of the Doctor, in that direction, are well known, in Philadelphia and vicinity.

DR. W. L. JACK, of Haverhill, Mass., has given up business for the winter, and is travelling through Georgia and Florida for his health. His present address, is Augusta, Ga.

MIND AND MATTER can be obtained in Chicago, Ill., during the week at the office of the Watchman, 993 W. Polk street.

The First Society of Spiritualists of Chicago, will meet in Martin's Spirit Rooms, cor. of Wood and Walnut sts. Lecture 7:45 P. M. Mrs. Cora L. V. Richmond, Trance speaker. Children hour 9:45 A. M.

The Spiritualists and Mediums Meeting, (formerly at 13 Halstead St.), now meets at Shrum's Hall, cor. of Washington and Green Sts., Chicago. Speaking, Reading and tests by Dr. Shea, Miss Mansfield and others.

MAGNETIC AND MEDICAL SANITARIUM.—Dr. J. Dooley has moved his office from 16 E. 7th st., to 1326 and 1328 Central st., Kansas City, Mo. Send for circulars for particulars, etc., to the above address.

Mrs. S. E. BROWELL, spiritual medium, 671 West Lake Street, Chicago, holds seances for tests and the development of medial gifts, each Wednesday and Saturday evenings. Private tests and business sittings, daily.

WE have on hand a supply of the "New Inspirational Songs" from C. Payson Longley, which are on sale at this office. Single songs 25 cts., or six for one dollar. We have also received a supply of the song "We'll all meet again in the Morning Land," with a fine steel plate engraving of Annie Lord Chamberlain, by Sartain. Price with engraving 35 cents, or 4 for one dollar.

Mrs. DR. MARY J. JENNINGS, trance, test, business and healing medium, has removed to Newfield, N. J., where she will give sittings and heal the sick, in connection with Dr. Jennings. Circles every Friday evening.

FRED. H. PIERCE, psychometric, clairvoyant seer, test and business medium; also trance lecturer. Box 201 Berlin, Wis. Sittings \$1.00. Mr. Pierce is duly authorized to take subscriptions for MIND AND MATTER, in Wisconsin and elsewhere, and receipt for the same. Address him at Box 201, Berlin, Wis.

DR. G. AMOS PEIRCE, 92 Pine street, Lewiston, Maine, keeps MIND AND MATTER, Banner of Light, and other Spiritual papers on hand. Specimen copies free; call and get one. See seventh page for his post office address and advertisement.

Now, we do not know who the Rev. Dr. H. M. Gallaher and ex-Senator Ecclestine are, nor do we know whether they reflect the sentiments of any considerable number of American citizens: but if they do, it is about time they, and those for whom they speak, should be made to understand that they reckon without their host when they suppose that the American nation can be made the tool of a parcel of Irish blatherskites, to bolster up the tyranny of the Pope of Rome in Ireland. To talk about Ireland's independence while the Roman Catholic priesthood sits upon the necks of the Irish people, is simply absurd. Had that priesthood, in good faith, backed the patriot Robert Emmet in 1798, Ireland would not only be independent of Great Britain, but her people would have been free from the priestly tyranny that has kept them in a condition of mental ignorance and religious bondage more soul-crushing and degrading than the tyranny of British rule. There can be no freedom or liberty where ignorance and superstition prevail; and in Ireland

these specially prevail to-day, because of the unwillingness of the Roman Catholic clergy to allow the Irish people to be what nature intended them to be, free, intelligent and progressive people. What difference does it make to any lover of human rights, whether Queen Victoria or Pope Leo rules over and enslaves Ireland, or whether both combine to protract the enslavement of the Irish people? None whatever, and none other than one of these alternatives is at present possible. That this state of things will always be, we do not believe; for surely the time will come when kingcraft and priestcraft will find no abiding place on the earth. But who can foresee what must be, before that beneficent state of affairs will be possible. People who are willing to be ruled by kings, oligarchs or priests, are wholly unfit for civil or religious liberty. When those who would lead the Irish people to true freedom, and independence from all foreign domination or interference, shall raise the standard of opposition to the Pope of Rome as well as the Queen of Great Britain, they will have taken the first step toward enlisting the sympathy and co-operation of the friends of civil liberty and personal freedom throughout the world. If the people of Ireland are to-day suffering penury and want, it is because they are made to groan beneath the burthens of their priestly masters, even more than the onerous impositions of the British government. Each form of tyranny serves the purposes of the other, and hence the abject helplessness of a people who, if once untrammelled, and free from the fetters of ignorance and superstition, would take a leading place in the march of human progress.

But one thing is very certain, the mission of this country is not to fight the battles of kingly or priestly potentates, or those who sit down supinely in submission to their imperious mandates. Tyranny is ever intolerable, but never so intolerable as when voluntarily invited, and meekly submitted to. While we pity the ignorance and superstitious fears of the Irish people, we do not regret the natural consequences that flow therefrom; and for the reason that in no other way can the yoke of despotism that rests upon their necks be broken, and thrown off. People will only learn by dearly bought experience; and desperate suffering is too often a necessary condition precedent to any attempt at adequate relief. The time has not come for involving the United States in a war with Great Britain, and perhaps the world, to give the Roman Catholic Church the undivided control of the Irish people; and the Rev. Gallagher, Ex-Senator Ecclestine and Mr. Thomas Kinsella, together with all other claquers for the Roman Catholic Church in the United States, may as well take heed of that fact. If they want to do something for the Irish people, let them go to Ireland, and teach the Irish people to hate the papal tyranny of Rome, exercised through the Roman Catholic clergy, as cordially as they hate the British Government and its civil officials. When they have done this there will be no necessity of the sword to cut the knot that now binds Ireland in almost hopeless bondage.

THE "R.-P. JOURNAL'S" VICIOUS AND WHOLLY GRATUITOUS ATTACK UPON THE "BANNER OF LIGHT" AND ITS FRIENDS.

In the R.-P. Journal, of March 3d, 1883, is the following editorial. We publish it to show the position the Journal occupies towards the "oldest spiritual paper in the world":

"BRIGGS OF BOSTON.

"Briggs of Boston is a beat. He gets a good living tramping about the country in the guise of a medium. He is said to be a thief as well as a charlatan. He was at Dubuque last week, but left town rather unceremoniously. So long as people will countenance and patronize these tramping pretenders, just so long they will tramp. It is safe to hold strangers at a distance, until they have established their claim to attention; this in matters spiritual as well as matters financial. Folks who subscribe for the Journal don't get taken in by such swindlers. Briggs has been advertised by the Journal as a fraud several times in the past.

"It is rumored that the philanthropic editor of the Banner is moving to establish in Boston an institution where broken down tricksters and their dupes can retire from the struggle for existence and pleasure, and be surrounded with harmonious conditions; it is to be named Colby's Conservatory for Spiritual Swindlers and Spoonneys. Its support is to come from Brother Hazzard and others who, out of gratitude for space allotted them in the Banner by Mr. Colby, wherein to spin their yarns, will contribute generously. When this concern gets in running order, it will only be necessary for the rest of the world to furnish transportation to Boston for the classes entitled to consideration, and thus the country can be rid of them. We greatly fear, however, that the rumor is at best premature; so look out for Briggs and the rest of his class."

If John C. Bundy, the editor and nominal publisher of the Bundyite organ, the R.-P. Journal, is a Spiritualist, in any sense or meaning of the term, that does not equally apply to the most malignant Roman-Catholic-Jesuit or bigoted Protestant-Christian enemy of Spiritualism; we would like to have some Bundyite, hypocritical professor of Spiritualism to point out wherein it lies, or has been shown? It is a well known fact, that Luther Colby and the Banner have in every possible way sought to win the leniency, if not the friendship of the Journal and its disreputable editor. They have silently laid down in the Journalistic garbage and filth piled up at the door of the Banner establishment, by their persistent assailant, content to take the kicks and cuffs he administered to them without so much as to whine

a protest against his outrageous humiliation of them. As if emulous of out-rivalling Moses, in the unmanly and degrading characteristic of meekness, they have invited the brutal and cowardly abuse of the editor of the Bundyite organ; until the cheek of every sincere and earnest Spiritualist has burnt with shame at the hopeless pusillanimity of the Banner and its editor.

Bundy's tyrannical nature, however, seems to be insatiable, and whether in season or out of season, he finds occasion to kick and cuff the Banner and its editor to his heart's content. But in this particular instance we can find no reason whatever for this unqualified impeachment of the editorial and personal integrity of Mr. Colby, and the spiritualistic integrity of the Banner of Light. Who "Briggs of Boston" is; or what Mr. Colby, the Banner, or Mr. Hazzard and other friends of Mr. Colby and his paper, have had to do with that worthless swindler (as the Journal claims he is) Bundy does not pretend to show. It seems, that having no other chance to assail Spiritualism, he drew upon his ample stock of mendacity, and published a groundless lie, under the false pretence of an invented rumor. Time and again Bundy has charged Mr. Colby and the Banner with making common cause with mediumistic swindlers, or swindlers who pretended to be mediums, to deceive the public, and profit by their dishonesty. This outrage, repeated again and again, has been quietly acquiesced in, until Spiritualists have a right to demand that it shall be resented by some show of injured innocence. For Mr. Colby and the Banner to continue to acquiesce in it, will be to make common cause with the greatest spiritualistic swindler that ever sullied the name of Spiritualism with a pretence of friendship for it. For the abominable and treacherous war upon Spiritualism carried on for the last six years by the Bundyite organ and its editor, is Luther Colby more than any other man responsible. At the head of a paper that had been established mainly through the bounty of earnest Spiritualists, it was his duty to have defended Spiritualism against a scheme of treachery more deadly, dastardly and disgraceful than that which has forever stained the name of Benedict Arnold. To connive at treason, or quietly stand by and see it committed, is even more despicable than the treason itself; for it has the added aggravation of cowardice to qualify it.

If the Banner approved of the course of the Journal, it was the duty of Mr. Colby to have said so, and by openly advocating it, have helped Bundy and the Journal to make a success of Bundyism. If the Banner disapproved of the course of the Journal, it was Mr. Colby's duty to have openly opposed it, and helped to put a stop to it. He has seen fit to do neither, and hence the uselessness of the Banner in the war waged on Spiritualism by Bundyism. There must be a change in the course of the Banner, or the Banner establishment will come to be known as "Colby's Conservatory for Spiritual Swindlers and Spoonneys," and not without reason. There must be a change—the times demand it.

POOR BUNDY! HE DIES HARD.

In the R.-P. Journal (Chicago) March 3d inst., is the following announcement:

"THE HARDY PARAFFINE MOLD QUESTION."

"Our attention has been called by a Journal subscriber to a communication in Robert's weekly libeller of the 17th ult., wherein John Hardy gives an account of his and his late wife's production of paraffine molds in the city of New York, during March 1876. We shall send to New York to investigate the facts, and give the result of our investigation in a future number of the Journal. We are confident Hardy's statement is a tissue of misrepresentation if not of downright falsehood."

Poor Bundy! even in a matter with which he had nothing to do, in the way of assailing the character of a medium, (and that medium a woman) he seems unwilling that the husband of that outraged lady should vindicate her memory against the groundless and malicious slanders of Bronson Murray, Lila Barney Sayles, and their associates, repeated since the decease of Mrs. Hardy, by her slanderers, without any excuse whatever. Poor Bundy! he will find, that in seeking to revive and promulgate the long since exploded slanders of Mrs. Hardy's accusers, that he will fare no better than he has done in his slanders of Mr. and Mrs. Holmes, Mr. and Mrs. Bliss, Mrs. Pickering, Mrs. Hull, Alfred James, Henry Bastian, Mrs. Stewart, Miss Morgan and other mediums of equal celebrity, whom he has vainly tried to injure by his falsehoods, published concerning them. We advise the whole Bundyite "caboodle" to let the well earned and thoroughly established character of Mrs. Hardy alone, for having utterly failed to harm her while living, they will find their undertaking to injure her memory, a curse to themselves, and even more harmless to her.

In designating MIND AND MATTER as "Robert's weekly libeller" we feel complimented by poor Bundy. It is natural that he should so regard the paper which has stripped him naked and exposed his moral deformity to the public gaze. It is meet that the man who desecrates the blood stained editorial chair of Stevens S. Jones, which by a lost or suppressed will, was assigned to another by its assassinated occupant, can call himself, or our paper, what pleases him. Anything he can say of us, suits us, whether it be true or false. If true no one would believe anything he would say of us, and if false it is what every person expects of him. Poor Bundy! he can harm nobody.

WE ARE NOT ALONE IN OUR OPINION.

Among our exchanges is a large eight page monthly journal called *The Liberal Age*. It is published at Milwaukee, Wis., at the low price of one dollar per year, by the Liberal Age Co. It is what it claims to be, "An Independent Journal of Liberal Literature." In the issue for February we find the following item:

"MIND AND MATTER pitches into Col. Bundy, of the *Religio-Philosophical Journal*, to the extent of nearly two columns—wide columns, too—in its issue of January 20. According to M. and M. the Col. doesn't believe in Spiritualism at all. We have had faint suspicions of that kind ourselves at times, but we care not what a man's private belief is, so he is a good, true Liberal, and such we take Col. Bundy to be."

The editor of *The Liberal Age* does not tell us how often he has had those "faint suspicions" that Col. Bundy does not believe in Spiritualism; and, therefore, we may infer that it was about every time he read the *Journal* or talked with Col. Bundy. Nor does the editor of *The Liberal Age* tell us what propriety there is in Col. Bundy calling the *Journal* a Spiritual publication, when "at times" he has had reason to suspect he was not a believer in Spiritualism, and was not publishing a Spiritual paper. If Col. Bundy will have the candor and honesty to avow that he does not believe in Spiritualism, and is only "a good and true Liberal" he will save us the trouble of making any further exposure of his hypocrisy. To Spiritualists and Spiritualism it is of some little consequence to know whether the *Journal* is being run by a sincere Spiritualist, or by a so-called Liberal enemy of Spiritualism. What is called Liberalism is as hostile to the cause of Spiritualism, as are its bigoted sectarian Christian opponents, and no one occupying that position of hostility has any right to claim to advocate or encourage that which he does not believe to be true, right, and beneficial. On this point we shall insist, and will continue to show where Col. Bundy and the Bundyite organ, the *Journal*, actually stand as to Spiritualism. The editor of *The Liberal Age* is not the only one who admits that our view of their position is not very far from correct and just.

SPIRITUALISM IN THE ASCENDANCY AT ONSET BAY GROVE.

We have learned with sincere gratification that at the last election of officers of the Onset Bay Grove Camp meeting Association, that every vestige of the Bundyite-Gerry Brown element, that has heretofore prevailed in the management of that grand Spiritualistic enterprise, was eliminated, and a board of direction elected that is heart and soul in the work of the Spiritual movement. That change—too long delayed—was all that was needed to make Onset Bay what it was originally intended to be, a grand centre of Spiritualistic work. We congratulate the Spiritualists of the whole country at this indication of an early and final victory of Spiritualism over its enemies without and the traitors within its lines. It is for the Lake Pleasant and Cassadaga Lake camp-meeting associations to follow the lead of the Onset Bay Association, and the final triumph for Spiritualism will be in a fair way to be handsomely won. Spiritualists to your posts. The hour of battle is here and victory not far away.

The Fall of the Temple Rent in Twain.

BY MRS. DR. M. P. HENDERSON.

"Two infinite eternal principles form the basis of all laws of life, in the heavens and on the earth. The principles are male and female. The combining of these life principles creates power, evolution and growth. Growth is the third eternal principle. When growth attains unto spiritual development, it has become the 'Word' or spiritual power spoken in St. John, chapter i, 1. It is mediumship—a principle attained—the ripe fruit of life in material existence."

"Mr. Editor, the above communication my husband and myself received twenty-six years ago, from a band of very ancient spirits, through written answer to the question: 'What can you tell us of God, the creator of life?'"

At this late day we find in the *Voice of Angels*, June 1st, 1882, page 87, this brief item: "God had not time to attend to everything, so he made mother." The above sentiment appearing as it does in the *Voice of Angels*, was probably intended to awaken thought and controversy, about that selfish, unjust Christian theology, in order to hold it up to the gaze and condemnation of an enlightened world.

With this view of the subject, I respectfully ask, what reason have we, as intelligent beings, to believe that God, the Father, created the mother principle of life? Notwithstanding the manifest determination of both the ancient and modern priesthoods, coupled with most believers in the infallibility of the Hebrew scriptures to the contrary, one text alone, from that book, excludes forever the possibility of such belief from the mind of any logical reasoner thereon. We quote: "And God said, let us make man in our image and in our likeness," Gen. i, 26. Mankind were created male and female, and in unison were endowed with power to deal with the principles of the life they inherited. Wherefore, the logical conclusion, that God, the Elohim—the giver of all life—is male and female in principles of existence.

We reason then, that if God, the Father, is self-existent and eternal—dwelling in everlasting union with the omnipotent Father. Creation does not then exist in the creation of the eternal principles of life, male and female; but in the boundless variety of forms in which those principles appear in a graduated scale, from the lower to the higher—and in life sustaining life. It is evident, therefore, that creation could not be the result of the will of the Divine Father alone; but the united will of both; for without the will of both—

without the two—power is lost—null—void. Hence, that theology which teaches of the Fatherhood of God, and not the motherhood of God as well; is defective, inasmuch as it leaves one-half of the human race unrepresented by the infinite.

That religion which places caste between man and woman, by teaching that man is made in the image and likeness of God—that is, that he is uncreated in the principles of his existence—while woman, like all things else in nature, was created by the fiat of the eternal Father, shows a defect too obvious to stand the test of reason in this age. That sentiment, "Father God and Mother Nature," is a scion of the same tree with the above religion. That sentiment will not do in that form. It may stand Father and Mother Nature; or Father and Mother God. Woman is asking for equal rights; nothing more—nothing less.

By this we do not wish to be understood as saying that there are two such personages as Father and Mother God, in the form of human beings. We would treat of principles of life, and attributes of mind, when speaking of Deity. Mankind may be made in the image and likeness of God, and yet not in the form of God. It is true that, in spirit life, there are Lords many, and Gods many, who, because of their great wisdom, are entitled to place and power, in the education and development of the less wise—worthy of worshipful attention, because of their innate goodness. The divine principles of life have unfolded these in thousands of forms on other and older planets, in wisdom superior to ours. Yet these even are not worthy of that adoration which more properly belongs to the eternal Father and Mother principles of life. Under the inspiration of this worship, we should study the psychological laws of life, so as not to annul, destroy or injure the orderly development of life in any department of growth. To this end we would seek the wisdom of ages through the most perfect development of spirits—those who have made wisdom the aim of their lives, and now await the opportunity to breathe out inspiration on all below. While we behold with sorrow the evident struggle going on in the minds of many, to hold the supremacy the Church has gained over women, there are very many noble exceptions—men, who, with vision cleared, look with love and pride upon the advance guard of progress.

A writer in MIND AND MATTER, one Joel Tinney, through his researches into nature, finds in his electrical battery a necessity for an entire change of base, from "Supreme power" to a "balance of power," as a basis for investigation, and a settlement of the great question of life. That brother has, in the electro department of life, found the action of eternal principles; and if he does change the poles of the battery at will, he cannot, and does not, annihilate either principle at work. They do their office just the same, only in reversed currents—thus proving the negative, or the female, to be just as eternal in existence as the positive or the male.

Now, in this age, when priestly arrogance is questioned by science—when the right of popes to hold the keys of knowledge is waning—and while the most extraordinary means are resorted to put down the increasing evidence of eternal progression; Christian woman is calling upon Christian man for equal rights before the law, as citizens of these United States. If they will rise in their strength, and throw off the stigma of caste, in the name of the divine principles of their existence—showing that the God of Nature has been misrepresented by Christian usurpers of truth for their subjugation—and they compelled through fear and ignorance to worship and reverse the male principle in the triune form of Father, Son and Holy Ghost, when in truth they should have been taught to revere their own eternal principle of life, carefully following its admonitions for the greater good of the human race; when they will do this, a new era of life will dawn upon the earth. Then the idiots, deformed, blind, deaf and dumb, weak, and imperfect of all sorts and kinds, will be evils of the past. When they will do this, their wisdom will put an end to oppression. Union in homes and families will become perfect, and humanity (male and female) will unfold in development according to the psychological law of planetary worlds. Then peace and plenty will cover the earth as the waters do the sea.

Aubry, Johnson Co., Kan., Feb. 10, 1883.

Correction of Mistakes in Dr. Farlin's Lectures.

VINELAND, March 5th, 1883.

Editor of *Mind and Matter*:

In the lecture by Dr. Farlin, published by you last week, there are at least two errors, which are perhaps worthy of correction. Among works which "proclaimed a possible solution of human destiny," the Doctor cites "Huxley with the Origin of Species."

It seems hardly necessary to say that Darwin was the author of that book, but some persons might be misled. It is difficult to see what relation to human destiny there is in Huxley's "Testimony of the Rocks," which is a sop to the church Cerberus, and an attempt to reconcile Genesis and Geology. Nor is the relation any stronger, in Audubon's "Revelation of the Birds," in Darwin's "Physiology of Plants and Worms," nor in Agassiz's "Reconstructed Fishes, Animals, and Prehistoric Men." A treatise on the potato bug, or the weevil in wheat, or the destructive locust, would have a stronger bearing on the "problem of human destiny."

Further on, the lecturer locates Galileo in a Spanish cathedral, among hundreds of devout worshippers when his attention was directed to the vibrations of the chandelier, which led to the adoption of the pendulum for the measurement of time. The observations and experiments of Galileo were carried on in the Italian city of Pisa, where, in the old cathedral, the chandelier still hangs and vibrates, and the leaning tower still furnishes opportunities for students of the "law of falling bodies."

J. W. HURN.

[We consider the points well taken, and we would advise the Doctor to be more careful in the future in his citations.—Ed.]

We have on hand a supply of the "Faraday Pamphlets," which should be read by everybody. Nos. 1, 2, and 3, ten cents each. No. 4, fifteen cents. We also have on hand a large lot of "Rules and Advice," by J. H. Young, including hymns and songs designed for circles—price, fifteen cents. We will supply circles with "Rules and Advice," songs included, for \$1.50 per dozen, post paid on receipt of the money.

A Lecture Delivered by Annie T. Anderson in St. Louis, Mo., before the Spiritualist Protective Association, January 28th; Being a Criticism on the New Bible Sent Forth to the World from the City of New York.

REVELATION.

What a significant thought to weigh in the scale of reason! It conveys all the hopes and fears of humanity, together with its aspirations and affections. It conveys all the potentialities of the Universe, by the blending of material and spiritual forces, seen and unseen. Without a physical organism to manifest through, intelligence could not reveal the unfolding powers of the world. Without revelation, humanity would have no knowledge and understanding of nature's intricate laws, to sustain and prolong an existence here and hereafter. As the age of reasoning broadens the intellectual activities—so revelation never ceasing in its varied methods of transmitting the wisdom of the unknown, may be accepted through any channel of communication, as being worthy of investigation. It cannot be exclusive in its character, and dominant in its power to hold human judgment in abeyance to the emotional part of our nature. Yet it is a self-evident truth, that physical brains were generated to utilize the possibilities of mental and spiritual development. Therefore, we must analyze and compare such things as are revealed, that no conflicting discoveries may unhinge the mind and disorder the understanding. Revelation must, then, of a necessity, be for the purpose of making practical all its unfoldments, else it will fall powerless at the threshold of the world's storehouse of useful knowledge.

Inspiration has ever descended like evening dews to refresh and revivify the drooping hopes of human kind, whenever and wherever minds were equipped to distinguish essentials from non-essentials, thus elevating the soul above materialistic annihilation. The invisibles hold the keys for good or evil—to bless or to curse. It comes not unmixed with false teaching, demonstrating a duty of self-reliant responsibility in receiving revealed words. Rare gems may only be detected by the lapidary's expert eye. The clicking telegraph can only be interpreted by the operator's delicate ear. So the cultivated faculties, only, will discern contradictions or analogies to prove or disprove the character of the revelation. A laxity of using the natural gift of reason, has been the unseen rock, shipwrecking millions of devoted believers in the erroneous teachings of infallibility. Inspiration comes to individuals in the ratio of their receptive condition for the true or false, therefore, the mystical or defined.

But we may reason, that as intellectuality advances by earth's experiences, the more wise and truthful will be the revelation from the unseen. The question arises, to what degree this age has progressed from the Bible records of Hindoos with their claim to possessing a sacred language, revealed thousands of years before this Western World was known? If we see, now, duplicates of their Vedas, and stand before the altar of Divinity with the same awed feelings of worshipful submission, we may rationally infer that a brief period of time intervened from the revelations of the incorporeal Brahm to the corporeal Buddha. The Hindoo Revelator or prophet of to-day well said: "One of the difficult things is to see the hidden principles in the profession of a Religion." He fully realized, then, the depth of the mystery of mysteries. But when humanity shall perceive the intent and purpose of wise and beneficent revelation, there will be a dawning light of justice and love on earth. The mind being clouded by angularities, generated through pre-natal conditions, and fostered by educational prejudices, as to revelation from the beyond, may, by virtue of the laws of adaptability, partake of the instrument of communication, therefore may not be justly represented. Or, Jesuitical spirits, not outgrowing their primitive pilgrimage on earth, with deceptive arts of authority, may take possession of a harmonious finely attuned organism, readily finding a method of extending their nefarious designs, and religious schemes of obedient exactions, thus leading all astray.

This is the ground we must accept, to judge fairly of the nature of what is called "Divine Revelations," ever leaving the inspired word open for discussion of its merits or demerits. When primitive minds studied less upon cause and effect than at the present era of thought, oracular revelation was a power of subjugation in the hands of priests. What has been the result? Ringing back along the ages the echoing strains bring only ignorance and misery, the offspring of a fear of punishment and hope of reward, by the acceptance or rejection of Divine decrees. Inspired individuals have ever had the self-imposed task of concentrating a code of morals, naming them a Bible, to be engrafted into the political and social systems of a people, making a third institution of religion, as a binding influence for the peaceful relationship of humanity.

Were we to retrace our steps into the dawn of time, when the Vedas inculcated all the virtues for the uplifting of the soul at the sacred altar, we at the same time see the devoted believers practicing barbaric vices outside the temple. Still we would find a striking resemblance to what we boastfully assert of the noonday of intelligent goodness and wisdom. Is it not then important to cast aside the sacredness of biblical revelation, imposed by devout oracles, leading into strange paths and devious windings? It would seem a greater proof of the sunlight of reason, to first ask, by whom is it given? For what purpose can a revelation of transcendental mysticism be of profit to the world? Swedenborg never answered these questions. We no longer desire to bow the head and bend the knee to such symbolic revelations, while poor slaves of toil and ignorance go down in their filth and degradation at our doors, for lack of knowledge to maintain health, and thereby happiness, in this life.

Of what aid can all the Bibles, from the Rig-Veda to "Oahspe," the latest bible, be, to enlighten the Church in its errors; or purge the state of its iniquity? Both are governed by biblical commandments from a Supreme Being, yet the world is steadily erecting prison houses, insane asylums, and demoralizing almshouses. The more potent the bible, under whatever name, the more degraded the people, as Spain, Italy and Turkey can well illustrate. Writers of a revealed religion may possess all the virtues of self-abnegation that human ingenuity may impose to subserve the one purpose of scribe for the Divine Master, yet, if their written precepts have not been equal to the work of emancipating other souls from misery, mentally and physically, the

question of utility remains unanswered, and failure is in the handwriting on the walls of time. Civilization has been obliged to resort to the genius of scientific discoveries of laws of life to advance the races out of barbaric animalism. Then their morals became more elevated as knowledge increased.

No greater revelation could be given than Brahmanism, when teaching that there are two roads that conduct to perfect virtue. "To be true, and to do no evil to any creature." Yet in the same strain of its revelation, worshippers, in the name of religion, commanded the Car of Judgment, the funeral pyre and the river Ganges, to be altars of immolation for millions of poor wretches. Do not these more than stand as a condemnation for the religious morals of the Divine Word sent forth to the world? The Christian's Bible has been carried side by side with the sword, as a conquering revelation of obedience to divine authority, till the world has found that other means must be produced to secure peace on earth and good will to man.

If Buddha, by his pure life, high endowments, and self-abnegation, failed to enlighten his followers in those virtues of humane practicalities, of valuing a life above religious rites of sacrificial offerings; can we expect less crime and more justice, from a new Bible producing a similar code of morals, though it be heralding a new dispensation. All revelations, either preserved in, or clasped between leather bindings, have been supposed to be the ultimatum of divine afflatus, to redeem the world. But physiology and psychology, revealing the laws of body and mind, are saving graces, and believers and unbelievers alike, may bow at their shrine for purification and progressive development.

A Bible must now be an encyclopædia, a library of libraries, to meet the wants of this age. A sacred volume of nine hundred pages will hardly be the "book of books" to purify and enlighten the taskmasters of the world. If a new revelation, such as is found in Oahspe, Dr. Newbrough's new Bible, gives a lesson on hygiene, and then a commandment to "sell all thou hast and give to the poor, making thyself a servant to thy Creator," the same conflict of possibilities and impossibilities of preceding bibles, will be found to dwarf the intellect by its own inconsistencies. Nature decrees that justice belongs to ourselves, and cannot be meted to another, unless true to our own being. This oft-repeated zeal of Divine Authority has impoverished zealous fanatics to the overflowing of Europe with mendicant monks, thereby taxing, all the more, ignorant toilers to support the innumerable non-producers who are living in religious poverty.

As a writer well says: "To have a Bible without priests, would be to have a constitution without a congress. Such commandments may liken one to the lilies of the field, when without purse or scrip, but a rational being could go to the ant or busy bee for a better revelation. A Bible that cannot be lived by all humanity is a dead letter, and will kill the spirit, just so long as a belief in its word is adhered to. As though one who labors to save a little means to provide for sickness and infirmities of age should give all his hard earnings to the poor, and thereby disqualify himself for further use to his fellow creatures, by giving from time to time. It is a duty to provide for one's self, and not to become a burden upon others as far as circumstances permit.

"Oahspe," the new bible, reveals to mortals a law. "To make thyself a servant to the Creator." This is the seed sown for a dispensation, that will be no more a just, than it is a new revelation. A servant is a subject; a subject is a slave; a slave is a cringing creature, devoid of all means to progress in the qualities of true individuality. But the biblical acceptance of the command is, as you can know the Creator only by and through his vicegerents, the followers of this revelation are servants of the expounders of divine law, instead of being directly subject to the Creator's will. In accepting such revelation, we turn, that hour, from the study of nature's varied unfoldments out of the same elemental force. Can the sunflower, from its majestic height, say to the violet: "I am nearer the great orb of day than thyself; I ever turn my bright face to his glorious light. If thou wouldst receive his divine favor, thou must lift thy lowly head, and climb to the proportions of my greater self." The violet, in its self-respect, as being one of nature's handiwork, quietly replies: "I am content in my sphere of beauty, of coloring, that required as great genius of Divinity to portray, as thy more radiant flowering. I am merely a different product, but entitled to the same loving care, and have it, by the rains and sunshine, as much as your more exalted type of our lower kingdom." Nature does not command the violet to forsake its orbit of loveliness, to be absorbed by the sunflower's extended growth, because it revolves with the passing light of day. To do so, would be annihilation of the purple gem of the sod. Nature is a wise teacher, and protects its own, from the atom to organic intelligence, in the respective spheres of use, and, therefore, superior to a written law of self-abnegation. The seven steps of Confucius may not have been given as divine revelation, but they are of a philosopher's building, encompassing the words of wisdom, in a very minute shell. Even Fourier could not add to the harmony of the scale of intellectual progress. "The investigation of things, the completion of knowledge, the sincerity of thought, the sanctifying of the heart, the cultivation of the person, the regulation of the family, and the government of the state," may be cherished words of a wise mind to ascend the steps of time. Yet revelation of what would be termed a sacred character among the Chinese, embodied in religious forms and ceremonials, have held the devotees to the altar of bigotry, till the wealthy castles of kings and priests have enslaved the masses with hardships and cruelties, and they bow beneath their degrading servitude. They are not permitted to take the seven steps marked out by their sage counselor, because they would then be equal with those in high authority—all in the name of a revealed religion.

The sacred words of Buddha, not to destroy life—not to obtain another's property by unjust means—not to indulge the passions so as to invade the legal and natural rights of other men—not to partake of anything intoxicating—are no less potent commandments than those found in "Oahspe," the Bible sent to supplant oriental revelation. "Owing or possessing nothing under the sun, and look into thy soul to judge thyself constantly to discover where and how thou shalt do the most good, paying due respect to rites and ceremonials, that all things may be orderly before Jehovah," is but one remove from the Hindoo bible teaching. "Oahspe" comes to corroborate

and not to cast an uncertainty on the revelations of other bibles. But the New Bible is given to the world as "its sole possession, to be a book of books," not as a record of things material and spiritual merely, but with clear and emphatic language from Jehovah, only one letter to mask the changed name of the Jewish Divinity, Jehovah. The commandments being in the same rhythm, it must follow that devout believers will see that all its laws and behests are executed in the name of the great Jehovah. "Oahspe" reveals the questionable injunction: "I will have no sect. I will have no creed. Thou shalt not establish me by men's laws, nor by the government of men." Is this an improvement upon the Mosaic revelation? "Thou shalt have no other gods before me. I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children." "Oahspe" differs but a shade when revealing this text. "To those who choose me, practicing their all highest light, I am a shield and fortification against all darkness and against all evil and contention." As the ten commandments of Holy Scripture were the creed of the sectarian Israelites and Christians, the same commands of a new bible cannot avoid the necessity of a new sect to establish the new dispensation; and a creed is a summary of faith founded upon revelation—none so blind as those who will not see that both a sect and creed is a foregone conclusion; or the "book of books" will sink so deep in obscurity that any revelation of the future will not betray its secret abode. Though "Oahspe" reveals the fact of being for all the world instead of for a tribe, race or sect, yet will all the world accept it in place of the Bibles of the Jews and other peoples, that were given to the world. Millions of men and women have been sacrificed to spread the Gospel of Peace, though requiring "powder" often, to scatter the good word? It seems that those who do not believe, are to be left in darkness, as another revelation declared two thousand years ago. As it is the "book of books" there is to be no other source to drink of the pure stream of knowledge, no other law for human beings to abide by. "Oahspe" is of all, and in all. Will any dare question whether the unwritten law of nature will not, by virtue of its own evolutionary tendencies, bring light to darkness, order out of chaos, instead of such printed pages of human instrumentality? No one would stand in the presence of the writer of "Oahspe," Dr. Newbrough, of New York, without feeling nobler by the communion with such a pure man. But when his revelation is "a book of books," making it a household lawgiver, displacing older Bibles containing the same sacred texts for purifying sanctification, the world will only accept that part of it that it is best able to profit by. But to be reformed or redeemed by this sacred roll, will be a departure from the past experiences of forms and ceremonies, and, with it, we must still rely on works of inventors and discoverers just the same, for progress in understanding the scientific laws of life. Revelation from time to time, as new occasion demands, will be the safest guide, and just as necessary as though a new Bible had not been given to the world. It may signify a new dispensation—a new prophet—or a new revelation; yet it seems to reveal old things to be shaped in new forms, holding its devotees to one channel of thought, as in the past.

It will not thus subvert "old tyranny, if it does old creed. Reformers of the past century have been hard at work to shuffe off the mystical revelations of godliness. A few Spiritualists venture to say, the time has arrived for the constructing period, and they have all been destroying and clearing away the old debris of fabled writings; and now must begin to erect a substantial edifice of truth and justice. But just as the material is ready to lay a corner-stone from such things as former workers refused, calling it heresy and infidelity; a new Bible is heralded to move along with the new dispensation. Now, there must be consultation with the workmen, whether the same kind of material shall be imbedded in the new structure that has been torn down in the old.

"Oahspe" has such a flimsy disguise that the ancient sacred elements to be transferred to the new are easily detected. When giving this commandment "Neither shalt thou have any God, nor Lord, nor Saviour, but only thy creator, Jehovah, I am sufficient unto mine own creating," we perceive only one letter to distinguish it from the Jewish "Jehovah," to reward or condemn, to make a command just as forcible, and not without power, if without passion. Telegraphs, steam engines, electric lights, astronomy, geology and kindred sciences, outside of divine decrees of obedience, have developed human thought above the animal instincts of submission.

The sect of Shakers have Mother Ann's Bible. They do not pretend to need any other. It was a revelation, just as purely inspired as the more pretentious Bibles of the ages. It has the same scriptural language, of thus saith the Lord thy Creator, as all others. Then how do we know which is the "book of books"? By a life of industry and co operative labor to do away with caste and prevent pauperism and crime, the followers of Mother Ann, as believers affectionately call her, one good result is obtained; but that could have been better effected without binding the mind to a dogmatic creed that excludes more ennobling methods of finding peace on earth and justice to all. But it is already failing to establish that elysium in Shaker fields it was revealed to be, half a century ago. Their own principles of equity will survive as the fittest production of the intelligent sister and brotherhood.

The Mormon Bible has been a potent revelation to prolong the curse of polygamy, because it held the believers to a sacred religion as a command from the Divine Mind. Under no other guise can the ignorant be deluded; and no wonder people of thought, with good reasoning faculties, fear such methods of spreading the Gospel, when abject misery and crime are committed under the sanctuary where bibles are the stepping stones over the world's highway.

It is said, already, people are asking the writer of Oahspe about the mysterious Cycles, vortices, Gods and goddesses, revealed in the "book of books"; but as he is unable to explain, it leaves room for the same army of commentators to split hairs over vague symbols and mystifying parallels, as in the older Bibles. Nature needs no revising, therefore, no people may be exercised at a future remodelling of her works, as she will gradually unfold her laws, as the mind is able to perceive her grand designs and just execution.

When a revelation came to that cottage at Hydesville that a peddler had been murdered and buried beneath its floor, it did not need the aid of interpreters to decipher the alphabetical

rap; but in a known language, an intelligence demonstrated the fact that communication could be had with the invisible world, and since, daily revelations from those once in the material form, have given evidence, and inculcated good morals for personal benefit, not deigning to suggest the need of a bible.

Revelations must yet come to every individual. They are not to be read from printed pages and nothing more; but to each one the glad tidings is promised, by and through his own life of chastity and goodly pursuit in doing right and fearing wrong, as a personal means of finding happiness here and hereafter.

"Oahspe" says: "To as many as may separate themselves from the dominion of the Beast, making these covenants with me, have I given the foundation of my kingdom of earth." This one passage of "Oahspe" is strong enough to form a sect of self righteous believers. Those who separate themselves from the worlds people (as the Shakers and Mormons have done) will of course possess the earth according to Divine contract. Humanity in its workings of justice cannot separate. Nature's chain will ever be unbroken, though convent walls and Jesuitical monasteries separate the inmates from the outside world. Exemplar individuals are worthy of respect, when leading the less favored by virtue of their pure attractions. But forms and ceremonials "to be orderly," will eventually kill the spirit, and be as ineffectual to "reform," as it would be impossible to mould the human form in the same type and expression. Therefore nature is stronger in its revelation of truth, than art of man's devising, with stereotyped ceremonials in the name of revealed religion.

The very latest Western Bible-maker, we hear of, is establishing his "Divine authority" by adhering to the ancient symbolic forty days fast, to prove the inspired word of God. Mr. Wilson, of St. Louis, may be able to give a Bible equalling the New York revelation of 900 pages, after his fasting probation is terminated, which, by the way, the Chief of Police has aided him to do. Both writers claim their Bibles to be the "book of books" to redeem the world; but the fallible sign of a man's hand is traced upon the prophecies. As the flowers unfold separately, and transmit their fragrance by their distinctive growth, so must all these revelations be purely accepted for one's own benefit, as given through one's own organism, by higher intelligences. Yet as the plant is changed into a more beautiful species by the cultured attendance of an artistic hand, so a person may be transformed by the guidance of invisible powers, given by another, when followed in accordance with the practicalities of life. Otherwise it can but be a poetical dream to reflect upon, or a transcendental romance to accept, so far as principles to conduct the governing systems of this world pertain. By this, the unwritten laws of nature are better to accept, in order to gain the first precepts of individuality. Thereby the soul is in readiness to echo the daily revelations as received from invisible intelligences, of truth and justice, in conformity with the laws of life, that are revelations above creed and sects.

The Oahspe Publishing Company is a purely invisible firm, using Dr. Newbrough as their amanuensis. He says: "But the Bible finds its way to a secular publishing house, before my visible 'Chiefs' could thwart the designs of the Revelator. Therefore it claims a power for people to accept at their pleasure, or reject at their peril, the same as preceding Bibles. Because the argument is made that the world must have a Bible to lean upon, is no more proof of the truth of such revelations, than antiquity demonstrates the infallibility of a book as coming from the hand of God. The works of inventors bear evidence of utility, and the world will rest satisfied about the source of the inspired thought, revealed in deeds to benefit and bless humanity. But well may the Rev. Mr. Snyder, an Unitarian minister, ask, to-night, from his pulpit, 'Doctor, do we need an infallible religious guide?' The Rev. Heber Newton would give a negative response from his Episcopalian standpoint.

To the Brothers and Sisters Everywhere.

The time has come when I feel justified in making an appeal to you for pecuniary aid. For thirty years I have been a Spiritualist, for the last twenty an earnest worker, by pen and speech, for the cause I love, and in days gone by my purse has been open, and my means freely given to all who needed aid.

For over three years I have been fighting a terrible disease, Epilepsy and so far have been a loser in the battle, until I am compelled to give up for a time my profession, as a healer, and being entirely without means to help myself make this appeal to friends everywhere who would care to aid me.

Many of you have read poetic contributions from my pen—one of which I will quote from, as a fitting close to this appeal.

If you come as a helper to a soul that's in need,
Or lend to the weary your strengthening hand,
You are sowing God's garden and sowing the seed
For a harvest of love in the soul's summer-land.

Any remittance in care of MIND AND MATTER office will receive my personal acknowledgment.
Fraternally yours,
DR. HORACE M. RICHARDS.

Testimonials.

We, the undersigned, do hereby affirm that we have used Doctor J. H. Rhodes' Vegetable Sugar-Coated Lozenges, and are satisfied that they are the best anti-bilious remedy we have ever used, as they reach all the various ailments for which he recommends them, and many others. As a Laxative and an Alternative they are perfect. They are a good Tonic to tone up the system.

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We might procure hundreds of names, as we have made and used in our practice, with those sold through the paper, 22,500 Lozenges during the last eighteen months, and the first dissatisfaction is yet to be heard from those using them.

When ordering, please name this paper. For sale, wholesale and retail by the proprietor, Dr. J. H. Rhodes, care of MIND AND MATTER office, 713 Sansom Street, Philadelphia, Pa. See advertisement in another column.

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

January 27th, M. S. 35.

"GERHARD GROOT,"
(A Personating Spirit.)

I lived in the eleventh century. My salutation to you shall be, sir: May the wisest god or the wisest man control the affairs of the Universe. I want expressly to state to you, that I am delegated here to-day by spirits to say to you, that you will remember, that at one time you returned to this medium a set of communications which you declined to publish under the circumstances. I refer to some communications taken down by his wife. You declined them because you doubted their authenticity, but I want to say to you, sir, that you made a great mistake, because you had reached a point where it was absolutely necessary for us spirits to make it a permanent fact. And it was this. In the xviii chapter of Acts it is said: "And when Gallio was deputy of Achaia," etc., [I remember what you refer to.] Now there was the testimony that nailed your Apollonius to the cross, and proves positively that you are getting something here that no man can reject. Gallio himself as a spirit being repulsed on one occasion, cannot come again, and he uses me as his substitute. You can read what I refer to, through, in the Acts of the Apostles, and there see that Apollonius of Tyana was the Paul that was before Gallio, and he declined, under the circumstances, to have anything to do with his condemnation. A great deal more philosophical than your modern judges. He was brought to him, I suppose, because Apollonius was giving evidence of his mediumship. I was a Danish man. I was born in Denmark at Dunnigard. My name was Gerhard the Great. I became a great friar in Southern France long afterwards. But it is my duty to tell you, gentlemen, [my brother and myself.—Ed.] what I really know in regard to this affair, which is a very sad one, and which is doing a great deal of harm to all mankind at the present day. This Gallio told me to tell you to-day, that he knew Apollonius of Tyana, but knew nothing of Jesus Christ. He never saw him and had nothing to do with him in the days when he was procurator in Judea, in Achaia, a province of Syria or Judea. That is all I have to say. I have said all that it is possible to say at this time, for there are others to come after me. Ques. I would like to know whether you made the statement you have done at the request of the spirit of Gallio? Ans. I know that what I have said is true, from my own knowledge as a spirit, or I would not make the statement I have done here. Because if a spirit is once thrown back when he makes his statement, and they treat him contemptuously, he cannot come again. He seems to be shocked. I want you to make that particular point, that Gallio did not know Jesus Christ, but did know Apollonius of Tyana. You can say I lived about the year 1087. Gerhard the Great, the founder of the society called the Brethren in Common Life, so you will know me publicly. That was a kind of Communist Association, under which all associated under one common friendship. All were equal in the fraternity. A kind of Essene doctrine.

We have given this communication to the public, to show what traps the spirit enemies of Spiritualism, in their priestly cunning, set to catch unsuspecting Spiritualists, and injure the mediums they use for that purpose. The spirit of Gerhard Groot or Gerhard the Great, had no more to do with giving that communication than had we, or the medium Mr. James; unless this old friar is, as a spirit, as great a liar as "Tom Pepper." Gerhard Groot was not born until 1340, nearly two hundred and fifty years later than the spirit says he lived. Again the spirit says he was a Danish man, when the man whose spirit he personates was a native of Deventer, in Holland. In justice to the spirit personated, we here publish a translation of his biography from the Nouvelle Biographie Generale:

"Gerard Groot or Gerhard the Great, the great theologian and founder of religious orders, was born at Deventer, in 1340, died on the 20th of August, 1384. His father, Werner Groot, was burgomaster of the town of Deventer. Towards the age of fifteen years, young Groot went to the University of Paris, where he took, in his eighteenth year, the degree of Master of Arts. He went afterwards to Cologne, and there taught philosophy and theology. The success of his lectures procured him the surname of *Magnus*, which was at the same time the translation of his family name. Provided a charge at Utrecht and another at Aix-la-Chapelle, he lived for some time in luxury and enjoyment. But after an interview with the prior of the monastery of Arnhem, his old fellow pupil, he entirely changed his life. Having renounced his benefices, he retired for three years to the monastery of Munichyusen in Guelders. He was then at his request ordained deacon, and commenced to preach in the principal cities of the diocese of Utrecht. Covered with a cilice, and wearing the coarsest garments, he exhorted men of all degrees to reform their manners. The preachings of Groot were followed by many conversions. But corruption was then so general and so deep, that on several occasions, they sought to prevent Groot from stigmatising the vices of the day. At Zwoll, one of the richest inhabitants humorously said to him, one day, "Leave us to go to Hell in peace." "This is what I will not do," replied Groot with mildness. His reformatory enterprise was quite analogous to that which *Gottes freunde* (the Friends of God,) at the same epoch had in view in Germany, and that the celebrated mystics Tauler, Ruysbroeck and Suso had. Groot, while entirely maintaining the doctrine and practices of the Catholic church, at the same time rose above the dryness of the scholastic theology of his time. The reading and meditating on the Scriptures, and the Fathers of the Church ought, according to his views, to be one of the principal occupations of the Christian. He himself translated into the Hollandais the Psalms and Breviary for the use of persons who did not understand Latin. After having obtained numerous manuscripts of the Bible, and of the Fathers, he collected in his paternal home at Deventer, several copiers whom he charged to transcribe and correct them. Florence, one of them, a rich man converted by Groot, asked him one day to permit them to live in

common upon what they could earn by their labors. Groot after having hesitated a moment, fearing that the mendicant orders might come to prevent the formation of the new congregation, consented to the request of Florence. The latter drew up the rules for the common life of the copiers placed under his orders. They were written according to the principles of simplicity observed by the earliest Christians. In a short time more than a hundred small congregations were formed on the model of that one instituted by Groot. What he had foreseen happened. The mendicant brothers publicly reproached the new institution with being of the class of associations forbidden by the popes. In the discussion which arose on this subject, Groot showed, with a great knowledge of canon law, that the prohibition of immoral congregations of the beggars could not apply to the Brothers of the Common Life, it was thus they designated the new order; which united for prayer and labor to the most elevated end. The mendicant Brothers were silenced; and in 1376 the new order was formally approved by Pope Gregory XI. Groot had, afterwards, to submit to the attacks of a certain Bartholomew, who preached in the name of the Brethren of the free Spirit against the retired life counselled by Groot. With the consent of the burghers of Campen, this Bartholomew publicly propagated the doctrine of complete emancipation from all moral constraint, the equal value of all human actions, of vice and virtue. Groot rose with reason against these dangerous teachings, and obtained at the court of the Bishop of Utrecht, the condemnation of Bartholomew. The sentence of punishment of this heretic was that two pieces of different colored cloth should be fastened on his vestments. The magistrates of Campen, furious at this decree, drove from their town all the disciples of Groot. The latter continued his work, preaching penitence, founding new congregations, and writing his ascetic works. In 1381, having visited the famous Ruysbroeck, he was forcibly impressed with the spirit of abnegation without ostentation introduced by Ruysbroeck in his convent of Val Vert. From that time he thought to found a monastery governed by a more precise system than that followed by the Brethren of Common Life, which until then was not restrained by any solemn vow. Three years after, one of his friends of Deventer, having fallen sick of the pest, Groot, who possessed a knowledge of medicine, went to take care of him. Soon he was himself attacked by the epidemic. Feeling his death near, he recommended Florence to establish a monastery to be governed not by the rules of the *chartreux*, in his opinion too severe, but by that of the regular monks; this monastery to have for its object, the protection of the other associations of the Brethren of the Common Life, which would remain as before, free from formal and irrevocable vows. Some days after, Groot died, aged forty-four years; after a most active life, and after having assured the regeneration, moral and intellectual, of his country. Versed himself in all branches of knowledge, knowing how to profoundly move the human soul, such was his modesty, that after his change of life, he never wished to accept ecclesiastical dignities, and he even refused to enter the order of the priesthood. According to his last wishes, a monastery of regular monks was founded in 1380, at Windesheim, near Zwoll. The order spread rapidly in the Low Countries and in Germany. In 1460 they numbered already one hundred and fifty houses, ruled by the regular monastic laws of Windesheim. In the sixteenth century they possessed several establishments in France, notably a house at the College of Montaigne of Paris. The occupation of these recluses, whose services could not be too highly appreciated, was the copying of books and instructing the young. From their first establishment of Windesheim, they collected, as did Groot, the best and the most ancient manuscripts of the version of the Bible by St. Jerome, that they could procure, in order to draw from it, a carefully corrected text, which, from that time approved by the Pope, was at a later period consulted as authority by the editors of the Bible appointed by Sixtus V. The same work of critical correction was undertaken, on the works of the Fathers of the Church. These are for the Northern countries, the first traces of the revival of philology. The second object of the Brethren of the Common Life was, as we have said, the education of the youth. A large number of schools were founded by them in the course of the 15th century. Notably the celebrated school of Deventer, which became, thanks to them, the Athens of the Empire, from whence went out Erasmus. Finally, faithfully to fulfil the intentions of their founder, the Brethren of the Common Life, continually sought to lead their members to follow a life of virtue and piety. It was to this end that they arranged a series of ascetic works, of which the most celebrated would be the *Imitation of Jesus Christ*, if this book, as has been believed, is not due to Thomas a Kempis."

Such was the benevolent, kind-hearted man whose spirit was personated, in that wicked manner, by some spirit enemy of truth. The reader can readily see that the spirit was as untruthful in regard to his own identity, as he was in relation to the matters about which he sought to deceive himself, and our readers. That he was some bigoted Christian priestly spirit we have every reason to believe. That he knew something about the life and labors of the good and justly revered Groot is apparent; and it is equally apparent that he knew something of the story concerning Paul and Gallio, as it appears in the xviii chap. of Acts. The bungling fist he made of his intended deception, however, showed that he supposed we would be as silly as he was knavish, and that we would bite at the bait he was holding out to us. He has by this time, perhaps, discovered that he blackened his guilty soul with his dishonesty, in vain.

We have no doubt this spirit was, as he says, delegated by spirits to give that communication, but the spirits that delegated him, were as dishonest and untruthful as he has shown himself to be. We were reminded that we had rejected a similar communication, given in the name of Gallio, on a former occasion, and that we had done a great wrong in doing so. The wisdom of our course is made apparent by this repeated attempt to make that deception successful. The Scriptural incident referred to was as follows:

"And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat, saying, 'This fellow persuadeth men to worship God contrary to the law. And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you: But if it be a question of words, and names, and of your law, look ye to it; for I will be no judge of such matters. And he drove them from the judgment seat. Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat; and Gallio cared for none of those things.'"

The untruthful spirit little thought that he was directing our attention to a matter that shows the purely fictitious character of the so-called Acts of the Apostles, when he thus attempted, for the second time, to lead us into the same trap. He tells us that in that pretended hearing before Gallio we had the testimony "that nailed Apollonius to the cross," and that as Gallio himself, as a spirit, had been repulsed by us, that he (this spirit liar) had been delegated to represent him. As Gallio, the deputy of Achaia, was so important a witness, in his own estimation, in the premises, it is not amiss to inquire whether any Gallio was ever the deputy of Achaia. We have examined this point and find that in Roman or Greek history, there were but two Gallios ever mentioned, and neither of these were ever the deputy of Achaia. Smith's Dictionary of Greek and Roman Biography says on this point:

"Marcus Gallio, is said to be mentioned in an ancient MS. as the author of the *Rhetorica ad Herennium*, which is printed in Cicero's works. But the statement is very uncertain; besides which M. Gallio is otherwise altogether unknown."

"Junius Gallio, a Roman rhetorician, and a contemporary and friend of M. Annaeus Seneca, the rhetorician, whose son he adopted. He was a senator; and on one occasion he proposed in the senate, that the pretorians, after the expiration of their time of service, should receive a distinction otherwise reserved for equites, namely, the right of sitting in the quatuordecim ordines in the theatre. Tiberius, who suspected that this was done merely to win the favor of the soldiers, began to fear him; he first removed him from the Senate, and afterward sent him into exile. Gallio accordingly went to Lesbos; but Tiberius, grudging him the quiet and ease which he was likely to enjoy there, had him conveyed back to Rome, where he was kept in custody in the house of a magistrate. In his early years he had been a friend of Ovid, and on one occasion he had defended Bathyllus, one of the favorites of Maecenas. According to Dion Cassius, he was put to death by the command of Nero. As an orator, he was probably not above the ordinary declaimers of the time, at least the author of the dialogue *De Oratoribus* speaks of him with considerable contempt. Whether he is the same Gallio who is mentioned in the Acts (xviii, 12), as proconsul of Achaia is uncertain."

That is the only Gallio who could, by any possibility, have been "deputy" or proconsul of Achaia at or about the time when it is said, in Acts, that Paul was before a judge of that name. As there is no historical mention that any Gallio was ever deputy of Achaia, we may reasonably conclude that that Scriptural episode was imaginary and not real. This fact becomes still more certain when we consider that Achaia was a Greek province, and that history makes no mention of any insurrection of Jews that ever took place in that country either under Gallio or any other proconsul. Besides it is wholly improbable that there were enough Jews at any time in any Grecian province to attempt such a resurrection as that mentioned in Acts. This story is no doubt manufactured out of whole cloth.

The spirit tells us that "Gallio told him to tell us that he knew Apollonius of Tyana, but knew nothing of Jesus Christ. He never saw him and had nothing to do with him in the days when he (Gallio) was procurator in Judea, in Achaia, a province of Syria or Judea." That settles the case for this spurious Gallio; for Achaia was not a province of Syria or Judea, but was a province of Greece. If Gallio did not know better than that he must not blame us if we think him too big a fool to be believed.

This spirit bulldozer says: I want you to make that particular point, that Gallio did not know Jesus Christ, but did know Apollonius of Tyana." In reply to which we say we will make no such point, because we have nothing more to show that such was the case, than the unsupported statement of a convicted spirit liar. We feel very much obliged to this dishonest spirit for the opportunity he has given us to show the methods resorted to by the spirit enemies of truth to arrest its propagation. We hope they will keep up their dishonest work until they learn that "Honesty is ever the best policy."

A New Proposition to Subscribers for "Mind and Matter."

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Dr. J. BONNEY, Controlling Spirit.
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Answers to J. W. C.'s Questions.

Editor of Mind and Matter:

Questions proposed February 10, 1883, in your widely out-reaching paper, by J. W. C., are these:

"What are the component parts of the mind?"
"What are the component parts of the brain?"
"What produces thought?"
"What is life?"
"Give a definite analysis of soul or spirit?"

I prefer to enter upon the answers of the above questions in the inverse order from which they are put, and begin with the last.

First. Give the analysis of soul or spirit?

Ans. The word analysis is from Greek *ana* and *leusin* to loose, to resolve into its component parts. The souls, or spirits, of men or animals are beyond the reach of analysis. They are beyond the reach of man's hand or eye, to say nothing of scales, microscopes, crucibles, or test tubes. You might as well attempt to analyse gravitation or cohesion. Soul or spirit are figures of speech, or names of an abstract idea. Soul is the name of the profoundly enthroned Ego—the highest and grandest of personalities known to the universe, whether embodied or disembodied.

Second. What is life?

Ans. Let us in the outset observe the definitions of various wise men. One says:

"Life is, faculties of self-nourishment, and self-development and self-decay."—Aristotle.

"Life is an internal principal of action."—Kant.

"Life is a principle of individuation."—Shelling.

"Life is the sum of the functions which resist death."—Bichat.

"Life is the special activity of organized beings."—Duges.

"Life is the sum of the phenomena proper to organized beings."—Bechard.

"Life is the two-fold internal movement of the composition, at once general and continuous."—De Blainville, Comte, C. Robin.

"Life is the continuous adjustment of internal relations with external relations."—Herbert Spencer.

It may appear that my definition includes Mr. Spencer's.

Life is the product of the marriage of matter with motion.

Argument 1. There is no living matter without motion. 2. There is no life without motion or heat. 3. Electricity and magnetism are life properties. 4. Motion, light, heat, electricity and magnetism are correlative with each other, and allotropic with motion, heat and light. The diamond, lamp-black and black lead are all one thing—carbon; but, allotropically, they are three. So we have the life element made up allotropically.

Third. What produces thought?

Ans. Sensorial ganglia and brain. For thought was before brain, was built up; since ganglia were little pioneer brains. Gradually these ganglia were gathered into one point as one grand governing sensorium, and only a few left scattered through the system. Whether asleep or awake, brains are ever at work in the expression of thought.

Fourth. What are the component parts of the brain?

Ans. Carbon, oxygen, hydrogen, nitrogen, sulphur, phosphorus; and these chiefly in the form of albumen, oils, fats. It is the principal habitat of the incorporeal being.

Fifth. What are the component parts of the mind?

Answer. Irritability, sensitiveness, perception, memory, consciousness, will. My reason for stating memory before consciousness, is for the following from J. Lays (on Brain and its Functions). He says:

"Sensorial excitations go further and penetrate more deeply into the recesses of cerebral life, and when they are sufficiently lively and often enough repeated, they penetrate even into those inmost regions where the motion of *conscious personality* is elaborated, and thus become conscious reminiscences of ancient emotions that have thrilled us."

A. S. HUDSON, M. D.

Stockton, Cal., Feb. 16, 1883.

The Positive and Negative Forces in Nature.

Editor of Mind and Matter:

Under the above caption, Mr. (Miss or Mrs.) J. Tinney (it does not matter which, although quite old womanish,) says:

"As friend Thompson don't find it convenient to reply to a question prompted by him nearly two years ago, what elements there are in nature not represented in the positive and negative poles of the magnet, I deny that there are any, but claim that the sexes have their source in these elements and are subject to the same law of interchange as the source from whence derived."

Very good, Mr. (or Mrs.) J. Tinney, affirm and deny to all intents and purposes, does that prove anything? But you have started out with a misstatement, for I did, nearly two years ago, show good reason why your affirmation is untenable. Now, sir, (or Mrs.), I am after you, demanding something more substantial than affirmations and denials. And first we will examine one thing at a time. I will not now ask what magnetism is, but will simply ask you to prove the first point in your bold assumption, that the positive and negative poles of the magnet are interchangeable. 1. What is the nature of the positive? Does it attract or repel? 2. Is not the positive always positive?

For example: take a piece of loadstone and break it into two pieces and you will find that each half is still a perfect magnet. You may take that portion which was formerly the negative pole and break it into a thousand particles, and each minute portion will still be a perfect magnet consisting of positive and negative poles.

3. Can you reverse the poles of a magnet so that the positive end shall become negative, and the negative end positive? If so, how and what is the inference drawn from the experiment?

I have never, knowingly, ignored any facts pertaining to the laws of nature, nor do I ever refuse to give the most intelligent reply within my reach, whether called out by me or some one else, provided the discussion promises to be profitable to all parties.

Yours for the truth,

CHARLES THOMPSON.

[We would say to friend Thompson that J. Tinney is a gentleman, who is a thinker and a fearless defender of his opinions, whether these are sustained by facts or not. He leaves all to judge upon that point after he is heard.—Ed.]